UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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TO THOSE WHO CLIMB

GRACE PEARL BRONAUGH

These are the days wherein the ties which bound
Are loosened. Let a firmer tie be found
Or else a firmer grip!
Ere you accept the new thing for the old
Be like the man who climbs, who takes fresh hold
Above him, lest he slip.

It is the ladder seen since Jacob's time,
The same old ladder which we all must climb,—
The rungs alone are new.
The upright pieces are the laws of God,
The rungs are laws of men who blindly plod,
Yet strive to make them true.

They are not bound, who make of life a school;
Those are most free, who gladly keep the rule
And on Omniscience call.
He who obeys feels not that he is tied,
He only sees the line,—it is his guide
To hold him lest he fall.

Where bonds are not the soul is soonest checked.
Let anchors be in things erect,
And in things supine.
Bind soul to hope, and it can never drift;

Bind it to faith, so shall the spirit lift
Its tendrils, like the vine.

The poet is most free when bound by rhyme.
We shape the trellis for the vine to climb,
Which cannot stand alone.
So truth must bring the light ere beauty bloom,
And law must build the house ere joy have room,
And love receive its own.

Be like the vine which climbs as well as clings.
Its tiny tendrils are like conscious things,
So wonderfully wound.
And then when thou art sure, be like the tree
Which stands alone, is fast and yet is free,
Grounded and yet unbound!

This lesson I learn from the past; that grace and goodness, the fair, the noble and the true, will never cease out of the world till God from whom they emanate ceases out of it; that the sacred duty and noble office of the poet is to reveal and justify them to men; that as long as the soul endures, endures also the theme of new and unexampled song; that while there is grace in grace, love in love, and beauty in beauty, God will still send poets to find them, and bear witness of them, and to hang their ideal portraitures in the gallery of memory. God with us is forever the mystical name of the hour that is passing. The lives of the great poets teach us that they were the men of their generation who felt most deeply the meaning of the present.—*James Russell Lowell.*

One of the biggest snares that we fall into is the temptation not to really trust God with what we say we have entrusted in his care. We are apt to want to manage things ourselves. If we manage our attitude toward everything we will be doing a good work.—*Selected.*

THE OCCULT POWER OF LOVE

WHEN love, the universal magnet, is brought into action in the consciousness of our race, it will change all our methods of support and supply. It will harmonize all the forces of nature, and the discords that now infest earth and air will disappear. It will control the elements, making them obey man to the bringing forth of that which will supply all his needs, without his devoting hours of labor to the process. This earth shall yet be made Paradise through the power of love. That condition will begin to set in for each one of us just as soon as we develop the love nature in ourselves.

When love has begun its silent pulsations at our solar center, no one can keep us in want or poverty. Love itself will draw unto us on the invisible currents of the inner ether all that belongs to us; and all belongs to us that we require to make us happy and contented.

This mighty magnet is a quality of God that is expressed through man, and it cannot be suppressed by any outside force. No environment or external condition can keep back love when once you have firmly decided in mind to give it expression. The present unloving condition of the world is no bar to the exercise of love on your part; in fact, it is an incentive. You will know as you begin to make love manifest how great a sinner you have been—how far short you have fallen in making yourself the man or woman of God. This will show you by comparison how greatly you have missed the mark of the high calling which is yours in Christ.

We have all been told the beauties of love and its great power in the world, but no one has explained that in the body it has a center of action, designed by the Creator to do a specific work. The man or woman who

has not developed the love center is abnormal, and lives in only a partial exercise of consciousness. The love center has its nerves and muscles in the body, but through neglect they have become atrophied in nearly the whole race. They are just as necessary to the perfect man as are legs and arms, and even more so; because with the love center active one might live happily and successfully without legs and arms.

These dormant nerves and muscles cannot be developed by muscular exercise, alone, to the fulfillment of their mission. The body is the instrument of the mind, and no one has ever seen his real body as it is in the sight of God, except through the mind. The body of flesh, bones and blood that the eye of sense beholds, is not the true body any more than the heart of flesh is the true organ of love.

The true body is an electrical body, an indestructible body; the body of flesh is the grosser vibration which the sense-consciousness beholds. But the spirit-body is not absent nor dead; it is simply inactive. When, through purification of his ideas and acceleration of his mental energies, man comes into sight of the real forces of Being, this spirit-body is quickened into new life, and the body of flesh responds to its vibrations. This work is done through the mind; through thinking right thoughts,—and doing right things also—because man is in ultimate a unit, and the thinking and doing cannot be separated.

To develop the love center, commence by affirming, "From this time forth and forever more I shall know no man after the flesh. I shall not see men and women as body and mortal thought, I shall always behold them with the eye of love, which sees only perfection." Ask daily that love be made alive in you—that she take up her abode at your magnetic center and make it alive with her strong, steady pulsations of spiritual energy. Let your attention rest for a few moments every day at the heart center in your body, while you declare silently:

"You are the abode of love. You are filled and thrilled with the mighty magnetic forces which she uses to do her work. You are powerful and active to do only good, and see only goodness and purity everywhere."

Many people say they cannot see love in others who are not so manifesting; that they do not feel loving themselves, and cannot therefore exercise love. But this development of your own love center will make you see it, just as the eyes see light. It is difficult to feel love with a dormant love organ, but exceedingly easy when that organ commences to exercise its inherent potentialities.

Love is in the world in a diluted form as affection between husband and wife, parents and children, friend and friend, but it can be made manifest in its original strength and purity by each man and woman going to the fountainhead and letting its mighty power stream forth unlimited by the ideas of the intellect.

When this is done, man stands face to face with the Father. Then the soul cries out in a great ecstasy, "God is Love!"

The love of God for his children is past description. It is a love so tender and deep that it cannot be mentioned in the same breath with love as known by the world.

This great love of Being can be known only on its own plane, and man must have awakened within him the capacity to feel a mighty love—a love deeper and wider than all the thoughts and words men have compassed since the beginning of language—before he can comprehend how great is the love of God.

Only the meek and lowly in heart may know the depths of the Father's love. It is not revealed to the self-sufficient, because they do not open the way through their own childlike, innocent hearts.

The Father yearns to have his love felt by us, every one. He has given us the capacity to feel it, and he

waits until we develop it and open our souls to the flood of good that he will pour out to us through his all-sufficient love.

The love-thought is a mighty healing force—it is really the agent on the spiritual plane that does the "mighty works" now becoming so common among those who trust the law and observe a few simple rules of thought. For example:

Sit for half an hour every night at 9 o'clock and mentally forgive every one against whom you have any ill will or antipathy. If you fear, or are prejudiced against even an animal, mentally ask forgiveness of it, and send it thoughts of love. If you have accused persons of injustice, or talked about them unkindly, or criticized them, or gossiped about them, withdraw your words by asking them in the silence to forgive you. If you have had a falling out with friends or relatives; if you are at law or engaged in contention with anyone, write letters of forgiveness and withdraw all proceedings that will tend to prolong the separation. See everybody and everything as they really are—*Pure Spirit*—and send them your strongest thoughts of love. Do not go to bed any night feeling that you have an enemy in the world.

Be careful not to think a single thought or say a word that will offend. Be patient, loving and kind under all circumstances. You can do this if you are faithful to the silent hour, because there you will be helped to overcome the selfishness of the carnal sense.

There is an immutable law lying back of this. God is Love, and love is manifest as life. God is thus manifest in and through all his creations, and if we do aught to cut off the love of any person we are cutting off the love of God, hence the life that flows through all. When we, by withdrawing from our fellows in any way, cut the cords of love that bind us together as men and women, we at the same time sever the arteries and veins through which the Universal Life flows. We then

find ourselves a mere bundle of strained nerves, trembling and shaking with fear and weakness, and finally dying for lack of God's love. But the Omnipresent Spirit ever seeks to flow into us and stimulate us in every faculty. We must, however, by our words and acts acknowledge this All-Powerful Presence as the moving factor, because we each have inherent freewill, which welcomes or rejects all, even God not being excepted.

Self-condemnation is also a great error, and leads to dire results. You must love yourself because you are the child of love. If you have accused yourself of ignorance, foolishness, fear, sickness, anxiety, poverty, anger, jealousy, stinginess, ambition or weakness, or if you are melancholy and indulge in the "blues," ask forgiveness for each of the loving Father, in whose perfect image and likeness you spiritually are. Say often to this Holy Omnipresence:

"I do now sacrifice these human limitations unto Thee, O Father; I am obedient unto the law of my Being, and I know that in thee I am brave and true, energetic and wise, pure and perfect, strong, rich, and courageous. Thou art my Almighty Resource, and I do trust thee utterly. I am thy fullness and thy strength manifest, and I now polarize every thought and every word in thy ocean of Love."—*C. F.*

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

The highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what *they* thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages.—*Emerson.*

SELF-CONFIDENCE

ETHELIND LORD CAMPION

Trust in thine own untried capacity as thou wouldst trust in God himself. Thy soul is but an emanation from the Whole. Thou dost not dream what forces in thee lie—vast and unfathomed as the uncharted, boundless sea.—*Ella Wheeler Wilcox.*

WE TAKE the first step on the Royal Road to permanent and unchanging success when we acquire the good, or God, sense of optimism. The optimist works from a scientific basis; he "makes the *best* of things," not in slavish acquiescence to the "god of things as they seem," but because in so doing he aligns himself with the immutable Good Will of God; in this way he becomes a conscious, coöperative partner in the free working of God's will for good. He looks on the bright side of life because he realizes that to be the *true* side; he views shadows for what they are—negations only—with no reason for being, unless to throw Reality into yet higher relief; he is consistently cheerful, hopeful, serene, because he has allied himself, mind and heart, soul and strength, with the underlying Law of Rightness, the everlasting arm that never fails him. In short, he is an optimist because he senses God in all things, and at all times.

The second step is a returning in consciousness to that inner point of identification where God and man are one; where the sense self merges with the Real Self, and in that perfect blending becomes surprisingly and truly Self-conscious. This wonder-working and miraculous revealment of the Great Original Self enshrined in us (know ye not ye are the temples of the living God?) inspires us with a sublime, ineradicable, and perfectly justifiable Self-confidence. Not the cocksureness of the human self—that overweening pride that sooner or later overreaches itself, but the confidence that

comes from knowing that nothing is impossible when once we "acquaint ourselves with God," acknowledging and comprehending our relation to, and participation in, his infinite power and wisdom.

Confidence is firm, unwavering belief in the possibility of accomplishment, even though others say, "It can't be done." It is unfaltering reliance on one's ability to perform; the recognition that every puzzle must by its very nature have a solution, every maze a way out, every tangled knot an untying, even though it be by cutting the threads!

Confidence is the quality that lies back of achievement, and is the one thing needful to insure success along either (so-called) material, or spiritual lines.

Napoleon believed in his "star," but that star waned and set, because his belief was not based on any true perception of his own greatness. He believed in Napoleon rather than in God, and so fell like a meteor from his own material firmament. The foolish man saith in his heart, "There is no God"—and so fails to contact the inexhaustible reservoir of God's Goodness, which to know is Life Eternal, success perennial, ever fresh and abundant.

The art of living consists in learning to use our powers and faculties constructively, as God works, and not destructively to ourselves and others. We cannot manifest one thing, while in our hearts expecting something else. We must pray *believing* that the things we desire are in reality already bestowed; we must know the true source of our good, and realize our connection with it. We must boldly declare our true ancestry, and claim our royal inheritance of *all* that the Father hath. Not in some future state—perhaps!—not in a far-off heaven after death, but *Now*. *Now* I believe. *Now* I know. *Now* I do.

Conceive greatly, yes. But true virtue lies in bringing those conceptions to maturity. Imagination must be followed by execution. The fascinating building of

castles in Spain is primarily creative work—it is working as God works, for in the beginning is the idea, the conception, the picturing. But God did not stop with merely thinking of the beauty, the desirability, or the possibility of the universe; he carried his idea forward into visibility. He said, "Let there be"—and there was. And only when the power of his faith in himself had been projected into objectivity, did he pronounce his work good and very good, for only then was it "finished" in accordance with his intention.

"Use is the only wealth;" that dictum is true of the powers of the mind, as well as of more material things. If you have a thought that is beautiful and true—*use* it. Send it forth charged with faith and love to re-create, to vitalize, the negative conditions in the world.

If you have a vision of something that would make the earth better or happier, get to work to bring it to pass. Use the God-given creative force within you to express—to press out—the idea into a concrete thing that you can honestly say is "good." Not that it *might* be good—not that the inner vision sees it as potentially good—but that out of God's substance you have formed and projected into visibility a thing that is essentially God-like, and so made God manifest to the eyes of others. The pot of gold at the end of the rainbow is of no use to you or anyone else until you have dug it out of its obscurity, shown it to the doubting Thomases, and *used* its contents! We must, through confidence, make the ideal real, or that ideal is still-born—a useless thing indeed.

Confidence is the connecting link between desire and fulfillment—between the thing as a possibility, and the thing shown forth as a *Fact*. We are never stronger than our faith—never stronger than the weakest part, never competent to accomplish more than our belief in our own power warrants. Confidence really is self-knowledge used in executive ability. Not hope of doing, not ambition to be, not dreams of becoming, but

positive reliance on the True Self, the wonderful and limitless powers of the inner man who is at-one with the Great Creative Principle to which all things are possible. Self-knowledge inevitably begets self-confidence to greatly plan and achieve. Jesus said, "I can of mine own self do nothing;" yet he not only proclaimed his dominion over all things, but proved it through his perfect trust in the all-power of Principle.

When man truly knows himself, his marvelous capabilities, his infinite powers, then shall he walk erect and God-like, in perfect security and content. Then shall that darkness of ignorance he has named want, misery, sickness and despair, be banished utterly by the illumination of self-knowledge which shines more and more unto the perfect day.

When we confide in the Self we shall discover within ourselves secret resources, and springs of wisdom that never fail; we shall be blessed with the power of quick decision and unerring good judgment; we shall know the heart of man and never be deceived. The keynote of the larger life is belief in self; all nature "vibrates to that iron string." *All* things are possible to the man who thinks of himself as in partnership with the Great Creator; not merely a consumer, but a producer; not a parasite, a mere hanger-on, but an achiever, a doer, a laborer worthy of his hire, worthy of honor, coworkers in the kingdom, and "joint heirs with Christ;" one who plays a necessary and vital part in the great game of life and progress.

The confident man has faith in the omniscience, the omnipotence, and the omnipresence of the Self that is one with God; he takes God at his word, knowing that he cannot deny himself; he *believes* that upon him has been showered the riches of the Kingdom of All-Good; he accepts and offers thanks, and proves the value of the gift by *using* it.

The old adage, "you can't keep a good man down," is literally true when the man is truly and fully

aware of his goodness—of his worth, his ability, his integrity, and when he can prove his estimate by his accomplishment. "Take your bloated nothingness out of the path of the divine circuit," Emerson says. Get rid of the human estimate of things as they appear to be, and judge rightly. *Let* the God-mind fill and inform you with the active intelligence of faith, the fearlessness of self-knowing, that so you may come into your divine heritage of power, and peace, and plenty.

The dictionary says that confidence is trust, reliance, belief, expectation, and assurance, and that when a man is confident he is sure, positive, bold, undaunted, without fear or suspicion.

Self-confidence, then, must give me trust in *myself*, *my* oneness with God. I must think, speak, work, in the security of absolute trust in *my* ability to accomplish. There is no undertaking too great for *me*. The radiant Being that *I Am* knows no failure, makes no mistakes, is altogether trustworthy. I have true assurance, never-failing courage, wise discrimination. I am *conscious* of my ability, my strength, my wisdom, and am therefore to be confided in and trusted at all times, under all circumstances. Intelligent Power in me acts through me to right results. I have perfect understanding of, and confidence in, *myself*.

Instead of thinking "I grow older every day," I proclaim, "I show forth greater wisdom every day." When I write, I announce myself to be the amanuensis of Infinite Intelligence. When I read, or study, or meditate, I recognize myself as the Thinking Instrument of God. When I speak, it is with authoritative utterance, as one who voices the Most High. In everything I do, I am a new revealment of the Unconditioned One. I am not bound or limited by race beliefs, environment, creed or dogma, or by the ideas of others as to what is right or wrong for me. I have no other criterion but Rightness with God, and, working in alignment with his Law of Good,—"I do always right!"

TEMPLE TALKS

Extracts from Addresses by Charles Fillmore in Unity Auditorium.

THERE are none of us but what have asked these questions: "What is the meaning of life? Where did I come from? What am I here for? Where am I going?" Those who have not had answers to these questions are unhappy. A certain discontent fills the mind when it is ignorant of the object and aim of existence. Nearly everybody has times of darkness, but those who have once received the Christ light are never without a certain assurance of guidance and safety, no matter what comes. Get but a glimpse of Divine life and all your way will be brighter. This present life consciousness is to be crowned with one of far greater capacity. As a race we are now in the kindergarten of life, and we must strive for the higher grades.

Did you ever think what the crown of life is? We all have life, but what is the crown of life? What are we living for? Is it for the attainment of some earthly ambition? Do not set your ideal on a crown of temporal things. You will never get the real crown if you do. Those who are crowned with life, live eternally in the presence of God. This does not mean that we are to attain this crown in some other realm after we are dead, but here and now. Life is a science; it is the science of living under law.

We are told that those who strive for the mastery are temperate in all things. Then temperance must be a part of this life science that we are living. You must be temperate if you run this race of life successfully, because life is a very precious thing. Those who ran in the Greek races had to be temperate in all things. They found that if they dissipated their life energy in sensuous

pleasures they were weakened. Life in the body must be conserved and purified. As a race we are beginning to get glimpses of this law of the conservation of life. But it is usually taught from the material standpoint. In our schools religion is divorced from psychology. Because the orthodox religious teachers have not taught a religious science, their doctrines are excluded from the fields of exact thought.

The attainment of the crown of eternal life depends upon the understanding of the science of right thinking. This is taught in Christianity, and, rightly understood, will form the only true science of living. Jesus attained the crown of life, and his teaching should be inquired into in its scientific aspect by all who aspire to permanent, enduring, eternal life.

The baptism, the death and the resurrection of Jesus are steps in the attainment of the crown of life. There is a spiritual baptism, and that leads to an effacement, a doing away with the earthly appetites and passions. That is real temperance. If we are striving for the mastery in this race for life, we should be giving heed to these things. If you are really giving attention to the higher teaching, if you are one of the students of the Lord God Almighty, you will begin to search yourself within. The resurrection is brought about by an inner concentration of the mind. First there is the realization that there is an omnipresent principle of life; that there is a principle which will regenerate or transmute this coarser consciousness of life into a finer life. We are told by men of science that there is but one universal principle, and out of it comes all that we see in the visible world. That is true, and as you get hold of that inner consciousness you will find that there is a forming power in your mind. You have the power through your Higher Self to direct this formative principle to any part of your body, and as you direct it, transformations will go on wherever your attention is centered. Thus the consciousness of life itself is increased until the field of

life merges into the Great Universal Life, and this is "life eternal."

We are told that Jesus, on that wonderful Easter morning, stepped out of the tomb in his natural body. Here was a resurrection of the physical man. By using this law of right thought and right living Jesus attained the crown of life, and we are commanded to follow him.

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"It is the Spirit that quickeneth; the flesh profiteth nothing." This is the testimony of one who lived in spiritual consciousness, who was inspired of God; and it must be, if his inspiration was received here in this earth, that it applies to us also. Starting with that understanding and seeking to find what Spirit is, and the power to apply it to everyday life, we will surely be inspired of the same Spirit ourselves. It seems strange that men should have lived millions of years on this planet and not be more familiar with the workings of Spirit. Men have not understood the true character of Spirit. They have thought that Spirit was related only to those vague, indefinite things that come with religion; that man could not know very much about Spirit unless he was religious; that he had to have unusual experiences of some kind to have an understanding of Spirit, even to have an inkling of it. It was not thought possible to bring high spiritual states of mind into everyday business affairs.

But Jesus said, "It is the Spirit that quickeneth." Jesus was a practical man, and claimed to do all his work in the power of the Spirit. If he could use this power to heal people, and give superior wisdom in such simple things as preparing food, why should we not use Spirit in like ways? Should we not look up this matter and find out what he meant when he said, "It is the Spirit that quickeneth—the flesh profiteth nothing"? Man today thinks that he can get profit out of material things. We are looking for things new; but can we get new things through material effort? No. The only

new thing is Spirit. When you get into the Spirit you will begin to see things new, and new conditions will come into expression in your life; but nothing new comes from material methods. The same old round goes on year after year. All of these wonderful discoveries which come from the material are of the material. There is no profit in them. We think we are getting new knowledge from the study of books, but I assure you that if you look in history you will find that literature is threshing the same old straw. Plato anticipated all literature and philosophy.

We must follow the example of Jesus Christ. He said, "It is the Spirit that quickeneth." Before him, Elihu, in the book of Job, said, "There is a Spirit in man, and the inspiration of the Almighty giveth them understanding." This spiritual power is not so very far away. We do not have to search for it in foreign lands. It is very near to us, even in our mouth. It is a quality in the Word of Mind. We have found that the secret of Spirit is in thought. That is the revealment of Spirit to man, for man is thought. When you think absolute Truth you are in touch with Spirit, and your thought will surely yield some increase. You will get an increase in those things which you think about, whatever they may be. We have found that whenever we think on the positive side, we are thinking spiritually. If we think about the all-power and all-presence of Life we are thinking spiritually, and this great essence of Spirit expresses itself in and through us and we get a constant up-building along the life line. What you are seeking is the increase of health, and that is the only increase that you get that has any real benefit in it; and that comes through thinking about health, through thinking about God as your health. If you think about God as your intelligence there is an increase of intelligence, because Spirit intelligence has an opportunity to precipitate through your mind.

The only real satisfaction in life comes from Spirit

increase. If you start today thinking about Spirit, speaking about Spirit, believing in Spirit, you will manifest spiritual attributes. If you ask of the Lord to put you in touch with Spirit, to give you inspiration, you will have it. Jesus said, "I go to prepare a place for you. Where I am you may be also." He did not say after you were dead, but now. This "place" is a spiritual consciousness. But you must believe in it. You must, in other words, have this consciousness of the Spirit, the reality of the Spirit, and the truth of Spirit; and if you begin along that line and have your hours of silence, spiritual increase will be manifest in spiritual abundance. You will have more understanding in one moment of communion with the Spirit than you have gotten in all your previous reading. Let every one make it part of the daily thought and meditate upon spiritual things. It is practical. It is part of your nature. You are a divine trinity. Spirit is the highest principle in you; soul next, and then body. But the Spirit is the source of all. You could not live a moment without Spirit. The life issues of your body are Spirit. As you join your conscious mind with this wonderful subconscious, you renew your strength through Spirit. Unless we enter into that spiritual life, we have no enduring life. We will thus make our lives eternal by entering into the Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing."

Be noble in every thought
And in every deed!
Let not the illusion of thy senses
Betray thee to deadly offenses.
Be strong! be good! be pure!
The right only shall endure,
All things else are but false pretenses.
—*Longfellow.*

"Prayer is not a substitute for work, but must be supplemental to it."

PRACTICALITY

F. Richard Lynch

IT IS the practical application of certain scientific principles of life that attracts the attention of many people to this great world-movement known as Unity. And to my mind, it is this vital point in the teachings of this School of advance thought that will first gain entrance into the heart and life of humanity. For is it not true that nearly all men and women today are searching in ways they know not for that knowledge which is capable of being applied to useful ends? Then is it not also true that that which is the most practical and the most serviceable will be the most universally accepted?

Not only having read about how scientific thinking and living will beneficially affect man's mental and physical world, but having experienced a number of unusual tests of this philosophy, I feel confident that we are working with principles that are truly scientific and demonstrable; Truth is always demonstrable, we have been taught. Heretofore we have not thought that there was a science of being, because of the lack of a working hypothesis which was needed to explain the laws under which mind operates. The vagueness and indefiniteness of the philosophy of former spiritual teachers has prevented our grasping and applying the very principles which Unity makes clear and practical. And when we contemplate the future of this science with its unlimited possibilities, we see the race taking great strides in advancement, having on one hand the ideal man, pregnant with all the divine qualities, and on the other the individual with a working knowledge that will enable him to make that ideal real.

Since the keynote, not only of this article but also of the Unity work, is practicality, let us choose a specific instance in which we can develop this idea, and then

rationally analyze what Practical Christianity offers that can be applied to useful ends in this illustrative case. For example: here is an actual experience which recently came under my observation and which, no doubt, can be duplicated in the life of most every student at some phase in his development. A man, who had had many years' study along advanced lines, called upon a metaphysician for an interview and counsel. During the time the man spent with the teacher, he revealed this concerning himself: that he was tense in mind and body; that he lacked poise and stability; was generally quite nervous and irritable; could not realize benefit from his meditation, as he failed to keep his mind upon his subjects; in other words, he had not mastered concentration to even a slight degree. He said that he had asked his higher self for light on these problems and had received (from whence he knew not) many answers to which he gave earnest attention, but none led him to freedom. He felt that there was knowledge for him, as he knew that others had been liberated from like conditions, and was sure that his sincerity and conscientiousness would eventually guide him aright.

To the person devoting much time to reading and applying metaphysics as taught by the Unity School, it will be quickly perceived that this man, or anyone else who is being annoyed by these or similar conditions, needs a systematic study and application of what the School teaches concerning the Silence. Throughout the literature distributed by Unity, one finds a constant reference to the Silence, as this subject is of fundamental importance to all students of Truth; fundamental for the reason that one cannot attain much without an understanding and practice of its principles.

In the first place, harmony in mind and body results naturally from the *proper* practice of meditation and Silence. Noted teachings from the East emphasize the necessity of it as an invariable part of each individual's development. Why? Looking at it from the objective

side alone, which is but one phase of man's constitution, it relieves mental and physical tension. The relief is due to relaxation, which is one of the initial steps in entering the Silence. Modern physicists prove that relaxation lowers the blood pressure quite definitely, and this, science tells us, prevents many diseases, including old age. Then, too, when one relaxes and meditates, his breathing becomes deeper, and this, in turn, aids circulation which is conducive to health. Meditation, relaxation and deep breathing all tend to develop poise and serenity within the soul. This work alone has brought great benefit to those who require nerve treatment.

It is thought by some that entering the Silence produces a negative condition; others think it causes a state bordering that of lethargy. Regarding the way of Silence, there is nothing emphasized more than the necessity of being mentally positive. Guard against drifting or becoming lethargic or lazy. The physical body has much to labor under when the mind in command is negative. Psychology proves that numerous physical ills, even to dissolution, are due directly to the destructive practice of letting the thought and mind become negative. One can become passive, yet definite at the same time. The receptive, passive attitude of mind, which is one of the secrets of communion with Divine Mind, is the quiet, listening, waiting, expectant, yet positive and definite consciousness. No negative or harmful condition can result from this practice; nothing external could control your mind or produce psychic development from this mental discipline, if your mind is centered upon a constructive idea; by this we mean an idea that pertains to Truth.

Without further explanation, one can easily see how the man of our illustrative case could be helped mentally and physically by the first step, alone, into the kingdom within, the secret place of the Most High, not to mention the untold good that would be derived from

the more advanced work that must be done before one can enter the true Silence.

From the name that the Unity movement bears, Practical Christianity, it must be known that the science which is promulgated by this School was taught by Jesus Christ. Then it might reasonably be asked, Did the Master, Jesus, teach this method of communion with the Father which you term the Silence? Yes, emphatically! In the doctrine of this great teacher we find some very clear and definite instructions on the subject, under the title of prayer. We believe that the process of meditation we take is prayer, along the most scientific lines. Harmonizing the individual mind with the Universal Mind is what the Master taught as Prayer. What we call Silence is that inner unity of prayer, the secret meeting place between God and man. We base our method on the model prayer of the Master, Jesus. Carefully have we analyzed what he said about the true way to relate ourselves to the Father, God. Especially do we heed these words: "Enter into thine inner chamber, [the secret place within], and having shut thy door, pray to thy Father who is in secret."

Let us consider what the scientific process of Silence holds of practical value for one who is unable to keep his mind upon his subjects of study, or as it was stated in these words, "he had not mastered concentration to even a slight degree." This point involves that which that profound metaphysician interpreted as *shutting the door*. We understand this to mean that necessary work of controlling thought and disciplining the senses. Has it not been your experience that when you wanted to meditate or go into the Silence, and when you get quiet, that many foreign thoughts came to mind for attention? To the untrained mind, every imaginable thing will review itself before the mirror of the soul and demand the time that is set apart for constructive thinking. For one to entertain these uninvited thoughts

means the postponing of success, no matter what the goal may be. No one will ever make his attainment by encouraging vagrant thoughts. The door must be shut to all things but the one idea that has been chosen for consideration.

Concentration, then, is a mode of mind that must be developed before man can penetrate the inner realms of being. To hold the mind on one subject to the exclusion of every other subject, is concentration. To the novice this is no small undertaking, yet, according to advanced thinkers, there are not many people today on this plane of consciousness who have mastered this art. I once heard a psychologist say that the average person does not hold his mind for ten consecutive seconds on one subject. Concentration, as a necessary step in prayer, is advised because it will quicken one's power as it brings to a focus the full strength of the mental sun, just as the great men of India discovered thousands of years ago, that the rays of the sun focused in a lens will burn an object, whereas the scattered rays would only mildly warm the various things they touch.

The successful men and women of today are those who have practiced concentration upon special lines. Man may bring success into his life by keeping his mind fixed upon the purpose he has set as his goal. Yet, at the close of a recent address, in which I referred to the first and great commandment of loving God with all the heart, soul and mind, that this meant having the eye *single* (focusing the mind on one subject to the exclusion of every other thought) which makes the body full of light; not recognizing two powers, good and evil, health and disease, harmony and discord, wealth and poverty, life and death—but only one power, the good Omnipotent, a prosperous business man remarked that never before had he thought that such a mental operation as concentration ought to be related to things spiritual. Not a tithe have I written upon the subject that can be given, only sufficient to prove that it is a

vital mode that must be included in scientific prayer.

In conclusion, a word should be said in regard to receiving answers (from whence he knew not) to prayers that do not lead to freedom. The idea is prevalent that when one has asked in prayer for knowledge concerning anything, that the answer should come immediately, whereas it actually often takes hours, even days or months. Acting upon immediate answers, unless they are from Divine Mind, is frequently misleading. With this thought there always comes to mind this note I made on this point: *the intensity of thought determines the promptness of the response.* We know that there is no lack of knowledge in Universal Mind, neither is there any inaccuracy of the laws governing mind, so the reason why many prayers are not answered is the erroneous method that is taken to approach the Principle. Very often the reply we get is nothing more than the objective mind speaking. This leads me to say that the practice of the Silence enables one to determine the difference between thoughts, impressions and convictions from your own mind and those from the source of true knowledge.

The Silence awakens one to know the character of thought, whether it is from self or the Universal. This knowledge is gained only by diligent practice, by ceaseless meditation upon Truth. The whole purpose of our life should be to change our consciousness from the unreal, the inharmonious, to the eternal principle of harmony, God. We enter into the Christ mind only to the degree that we redeem ourselves, spirit, soul, and body, from the sense consciousness to *know* and *feel* ourselves in a deeper, fuller and more vivid state of mind as spiritual beings. The result of this practice is Realization, the ultimate place to reach in the Silence. Here one becomes united with Spirit, past are the intermediate operations of mind, past are the varying thoughts and emotions of self-consciousness, until the secret place of the Most High is attained, in Silence.

ASCENDING AND DESCENDING CURRENTS OF LIFE

THIS subject includes a very broad consideration of both man and the universe. Our electricians tell us that everything, even the smallest cell in the visible world, is polarized. Each has its positive and negative pole, through which flows that invisible something called "electricity." All bodies are built up and sustain their form through this polarity. The earth is a magnet; if for one moment the electrical flow stopped everything would disintegrate.

In soul, also, we find polarity. Man's mind is polarized. If the mind were not polarized there would be no ascending and descending currents of life. When the laws of mind are understood, men know how to control the currents in the body, and by mentally moving upon words, combined with the life forces in the organism, they gain that control which Jesus Christ demonstrated.

In this study the real instructor is within the man. You could tell me about conditions existing in nature, in other men, and in the cells and atoms of the universe, and I might understand intellectually and yet have no realization of the truth. This is the intellectual system taught in our schools, but it is not the method of instruction that will lead to understanding of the life forces in the universe and in man. If we are part of the universe, and if its energies are constantly flowing through and about us, we must lay hold of them with our conscious minds and souls, and be obedient to the law through which they are moved. The life in us must chord with the Universal Life. In order to bring this about we must enter into that state of consciousness in which the ascending and descending currents of life are felt by the individual, and over which he must attain mastery.

The life of Jesus Christ has more than a historical interest, and when he said, "I am from above, ye are from beneath," he must have referred to states of consciousness within himself. He was the type man developing within, and all his experiences were therefore symbolical of the changes that go on in all men while they are coming out of sense into spiritual consciousness.

We find in ourselves two states of mind, two currents of life—one apparently coming from below, the other from above. The positive is from above and is spiritual; the negative is from below and is material. It is for us to choose which we will identify ourselves with. If the *I Am* identifies itself with the current from beneath, it attaches itself to the material world, and comes to know and feel in material sense. But if the higher Self is affirmed, spiritual identity is realized and the meaning understood of the statements of Jesus—"I am from above," "He that hath seen me hath seen the Father." By thus making definite and conscious union with the Father, man will know his spiritual relation to God and come into a new world. Jesus talked to the positive pole of his being, and it proved to be God. If we talk as he talked we will get the same results that he got.

In this new-age discovery of the soul of man, we hear much about "vibrations." What shall we do with this subject? Every thrill we feel is evidence of vibratory forces. We live in a sea of vibratory energy, and we can poise ourselves in that sea where we will. All vibrations are polarized in affirmations. All vibrations are manifestations of *I Am* statements. The Word of the Spirit (and all things are primarily Spirit) sets up vibrations, and you can have any kind of effect in your body, and in your mental field, by polarizing yourself in positive or negative words. But if you give yourself up to the race currents from below, instead of poising yourself in the Spirit above, you will be swept off your mental feet, and fall like a motorless aeroplane.

When Jesus said to the Jews, "Ye are from beneath; I am from above," he was talking to a people who considered themselves descendants of an elect race through human ancestry. They affirmed Abraham, Isaac, and Jacob to be their fathers. They were in darkness, having no understanding of the spiritual ancestry of man. They were thus engulfed in the current from beneath. No one will ever realize that he is from above until he affirms that he is Spirit and from above, and lays hold of spiritual power with the *I Am*.

The negative life currents from below will tell you how weak and how sinful you are, but the Spirit from above will make you feel your dominion and authority. When the *I Am* centers itself in Spirit, spiritual power is brought into consciousness and a new circulation of life force is set up in body. The blood moves with a strong, steady, equal flow through the arteries and veins, and a new whole man, perfectly poised and balanced, results. This is the new creature in Christ Jesus. Christ Jesus is the name of the higher Man, spiritual man. That man is expressed through the personal in *I Am* statements.

A new kingdom is being set up in the earth, and it must include all people. It begins in the individual consciousness, and then joins others in realizing that perfect obedience to Spirit is required. The affirmations of the natural man are centered in personality, and through ignorance he resists the Spirit. But true words, affirmed in the power of Spirit will speedily cleanse all sins of ignorance and error, all effects of sins in the body. When with your affirmations of Truth you call down the currents from on high, you begin to feel a new life thrilling your mind and body. If there should be a temporary reaction, and the old sins seem to return with new power, do not give up to self-condemnation and regret and remorse, but take advantage of the law of complete repentance and forgiveness. You are saved through Christ Jesus, which means that you are saved

through the real man demonstrated. Having once discerned that the Spirit has entered into you, lifted up and cleansed you, stick to it, and when the "accuser," the adverse state of mind, comes up and tells you that you are a sinner, rebuke him and say: "I am not a sinner. I never did sin; I cannot sin. I am from above." You thus identify yourself with spiritual man, who never sinned nor fell short in the least degree. Adam sinned, but he was not the spiritual man. Adam was self-consciousness; he had the breath of life breathed into him by the Lord God, spiritual *I Am*. If you affirm your identity with the pure, sinless, spiritual man, instead of with Adam, your sins are all cleansed, and they shall have no power over you. What does the forgiveness of the Lord Jesus Christ mean, if you are not to accept it as final and abide in it?

Machinists have to be careful to keep all the bearings of their machinery well oiled, that there may be no friction or wear of the parts. The body is a very fine piece of machinery, and its oil is love. If your joints creak, pour freely into your consciousness the oil of love. Love is from above. If you send a current of love through your body and environment your liver will work right, your stomach will be healed, and you will feel the thrill of life to your very finger tips. This is the redemption of the body. It is bringing consciousness of the kingdom into soul and body. Thus the outer shall be as the inner, the below as the above, and the will of God be done in earth as in heaven.

Quietness is the first step toward reverence. No man can feel reverent in a gale. It is so much easier, even during the hour of worship, to concentrate our minds (or rather to allow them to wander) on many other things than on the purpose that brings us together and, above all, on the things that belong to God. It is easy to forget that "this is none other than the house of God and the gate of heaven."

DAVID AND JONATHAN

From a Reporter's Notes on Sermons by Charles Fillmore in Unity Auditorium.

THE HISTORY of Saul, David and Jonathan, as given in I Samuel, represents the development of a human soul. Its value lies in the trueness with which it portrays the various aspects of Divine Love (David), Human Love (Jonathan), and Personal Will (Saul). Saul, the Will, draws to himself and builds in his consciousness a certain degree of love. This is his son, or thought expressed, and takes form in the subjective consciousness as soul.

Jonathan loved David. "He loved him as his own soul." Jonathan's name signifies *Jehovah hath given;* that is, he came forth from Being. He may be termed Human Love, while David is Divine Love. These two are closely related in consciousness. Human love cannot live except it be linked to Divine Love. Personal Will (Saul) suppresses his innate Love, David, yet he cannot kill it out entirely.

Human Love as Jonathan is working in the subjective soul to perpetuate the link between the inner and the outer. When we are wilful and selfish in our external conduct, and ambitious in worldly ways to the exclusion of every kindly impulse, there is yet deep within the soul a yearning for Love. If it were not for this inner link of human love we would, through the selfishness of human will, be entirely cut off from Divine Love. It is these hidden processes of the soul that saves man from being wholly disconnected from his Divine Source. Hence the compact which Jonathan so strongly urged David to make with him. The Human Soul sees the destructive tendencies of Personal Will (Saul), and it secretly links itself or makes a covenant of eternal friendship with Divine Love (David).

The moon is a symbol of personal intelligence. Its light is supplied by the sun, symbol of spiritual intelligence. The influx of spiritual intelligence has regular periods of flooding the consciousness, and there is a definite relation between the body consciousness and the moon. The moon is not the governing principle, but it, with all phenomenal existence, is governed by the Mind of Nature. This Mind of Nature is not God in his absolute character, but the thought of God put forth to bring about certain creative results. It is one phase of the Divine *Logos*, the Word of God, mentioned in John I.

If man were always wise enough to cultivate obedience to the Divine Will, if he should seek the guidance of God in every thought and act, no inharmony could possibly enter mind or body. But the Will is free, and in the exercise of freedom it loses its way in a wilderness of sense. When the Mind of Nature, in its regular period of influx, floods the body consciousness with fresh life and intelligence, the disobedient Personal Will does not understand its import. But it feels this influx in moments of quietness, when the fullness of the lifeflow from within wells up in the body. This is symbolized in this lesson as the gathering of the king and his household to feast. The monthly period common to women is the influx of this inner life, and if it were understood and utilized there would be no loss, but a spiritualization of substance. Men are also subject to an ebb and flow of bodily vitality, an unusual fullness occurring once a month. When this flood of life reaches its highest point, intensity is added to every thought and feeling. All the good habits of thought are increased, and also all the bad.

Through the violence of Personal Will (Saul), Divine Love has been driven from his household and is hiding in the mountains—higher planes of consciousness. Human Love (Jonathan) is still with the king, but Saul has let jealousy so fill his mind that he hates his

own son and throws his javelin at him. The violence of Personal Will is such that Divine Love cannot reach the consciousness except through Human Love.

The shooting of arrows by Jonathan as a sign to David of the king's continued displeasure, is symbolical of the natural interchange or language of love. It is essentially a silent shaft, shot from soul to soul by a power and in a manner none can explain. The swift and silent arrow is its closest material symbol. The bow and arrow are prominent in Jonathan's history and fully identify him as Human Love. The same symbol is common today in Cupid and his bow, who is the little boy whom Jonathan sent to pick up the arrows and return them to him.

After the boy had gone Jonathan went to David's hiding place, and they kissed one another in Oriental fashion, and wept. This is all symbolical of a sorrow in the subconscious affections of each of us when we let personal desire and willfulness suppress the natural tenderness and sympathy of the heart.

* * * * *

In sleep the turmoil of sense is stilled. The thoughts of destruction and violence which fill the consciousness dominated by the almost insane Personal Will (Saul) are for a time quiet.

Sleep is not necessary to the spiritual side of one's being. David (Love) was not asleep.

The sense consciousness produces such friction in its ignorant use of thought that it soon dissipates the vitality of the system, and like an engine out of steam, it stops —it sleeps.

Then it is that the spiritual planes of Being impress their ideas upon the outer mentality. Dreams are quite often important revelators of spiritual truths, and those who are open to the inner realms may be instructed by them.

Sleep is a great harmonizer of discordant thoughts. It "knits up the raveled sleave of care." We do not

know the deep mysteries of sleep and what goes on in the soul when the sense man is in repose. Those who get into the "deep silence" in meditation produce a state of consciousness analogous to sleep. All the outer thoughts are stilled and the *I Am* listens to the "still, small voice." It may also see symbols, feel the inner forces, or catch Divine Ideas fresh from the fountain-head. Those who are expert in this concentration of attention upon inner planes of Being, find that a great rest and peace comes to them, and they feel upon emerging from one of these sweet periods of communion with the Lord, as if they had had a night's refreshing sleep. From this we know that man, in constant mental touch with the perfectly adjusted ideas of Divine Mind, would never need to lose consciousness in that negation called sleep. But until we overcome the error thoughts that produce the wear and tear of life, we shall find ourselves falling asleep.

Death is but a prolonged sleep, the result of thought inharmony so great that the body cannot stand the strain, and collapses. Then, instead of being in a body when he awakes, man finds he is in the realm of thought alone, without an avenue adequate to its full expression, and he is forced by the law to again build an organism from the cell up.

Saul (Will) is asleep with his whole army. Abner (son of light), the captain of the host, is the intellect. The army is resting, gathered about the "chariots." Chariots represent the body activities. Saul and all his soldiers were gathered about these, with Saul's spear stuck in the ground at his head, representing the office of the Will as the projector of thought.

While the mind of sense and the disobedient Will are in repose, our native Love (David) with Abishai (Presence of the Father) come to our camp. Sense is utterly powerless when asleep, and were these faculties of our being, that we have been warring against and persecuting, so inclined, they could easily destroy the

man of sense. But the spiritual shows its magnanimity by taking for the time the spear of Saul, as evidence of the secret visit.

Thus is portrayed the ability of the soul to make its character felt in man's life when he is right opposed to its laws. Saul was softened by this evidence of the soul's ability and goodness, and became repentant.

So we find ourselves tender and obedient after a lesson of Love, whether in the silent communion of sleep or the conscious experience of daily life. Love is the greatest thing in the world, and the rampant ambitious Will recognizes in its saner moments that Love shall do mighty things and shall finally prevail. "Love is the fulfilling of the law."

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Error destroys itself. Saul took his own sword and fell upon it. The sharp, cutting words we speak are like swords that lacerate the feelings of both enemies and friends. These thoughts and words are sure to return to us, and when they do, the conditions are so grievous that we feel that the battle is going "sore against us."

The death of Saul and his three sons, Jonathan (Human Love), Abinadab (Physical Will or Body Control), and Melchi-shua (King of Health or Physical Vitality), means the dissolution of the whole organism, the result of disobedience to the Lord, or Law of Being.

Through continued disregard of the Divine Law, man gets farther and farther away from that interior harmony which is perpetually fed from the spiritual springs of Being. The discordant realms of thought from without, represented by the undisciplined and savage Philistines, encroach more and more upon the sacred abiding places of the thoughts within, which are represented by the Israelites. Gilboa means a bubbling spring in a high place, and represents the inner source of spiritual life. It is here that the enemies of law and

order, the Philistines, finally get one who has all his life followed the dictates of Personal Will.

"So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together." The armourbearer is the soul's consciousness of its security in God; when that is withdrawn there is a complete loss of hope, and the whole personality gives up.

The undisciplined forces of error thought complete their work in the body by stripping it of all that gave it character—the object being to destroy it entirely.

But there is always a saving grace in the Divine goodness; if we have ever done a kind act, it has been preserved in the careful records of memory, and will come forth when we most need it. Saul had in the beginning of his reign delivered the inhabitants of Jabesh-gilead from their enemies, the Amorites, who were about to put out their right eyes. In remembrance of the deed, they took the bodies of Saul and his sons away from the Philistines, and gave them decent burial. Jabesh-gilead means dry, hard, rough. It represents the forces of nature that gather up and care for the dust and ashes of the organism. Nothing is lost in the Divine economy, and that which is dissipated will in due course be gathered again, and another trial be made in the working of life's problem.

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David is often referred to as a type of Christ. His life was a forerunner of that of the more perfect man, Jesus Christ, who was "of the house of David." This allegory of Saul and David is, then, the story of man-consciousness in a certain phase of character building. That consciousness may be yours or mine. When we have had a great defeat in some cherished ambition, for which we have worked for years, there is a collapse of mind and body—Saul and his sons and all his people are slain. But a resurrection is possible. Jesus was crucified, and the people said, "He is dead." But he was not at all dead—there was a resurrection after that

human sense of life had exhausted itself and given up. It is only after the creature has let go and given up the ghost, which is the apparition corporeal, that higher aspect of life is possible. David is the controlling faculty in this higher life and manifestation.

David represents Divine Love individualized in human consciousness. Love in Being is the idea of Perfection in Unity. When this Divine Idea is focused in man, it is the Christ Love on its inner side and Jesus' love on its outer. When David in his youth and purity daily communed with God, he closely reflected Divine Love. When he developed more character as king in dominion over men, he manifested the limitations of the human in larger degree.

When we first come into the consciousness of Divine Love as the ruling motive of our life, we are careful to ask for Divine guidance in every act. David felt that the time had come for him to set up rule in the kingdom, and he asked of God if he should go up into any of the cities of Judah. The cities of Judah represent the spiritual centers of life in consciousness. The Lord told him to go unto Hebron, which means an association of ideas; metaphysically it represents concentration.

Thus the first step in demonstrating our rule in Divine Love, is obedience to the Lord. The second is to go up into our highest spiritual realization, and there concentrate all our thoughts.

The wives of David represent the substance side of thought which must enter into this demonstration. Ahinoam means beauty of motion, whose ruling idea in mind is activity without discord. Abigail means a father's joy. The idea back of this is that joy comes from God and should go with his love. This wife is a Carmelite, which means abundance. Thus we see that joy and abundance are closely associated. One of the occult ideas contained in the Hebrew word Judah is *praising*. It is found that praising and thanksgiving thoughts multiply the brain cells. Gratitude is another

name for this state of mind. The brain cells are but the visible precipitations of an ocean of thought-stuff everywhere present. Hence praising and thanksgiving multiplies and increases everything that we center it upon. Jesus gave thanks before he raised Lazarus. He gave thanks before he multiplied the loaves and fishes. Scientifically he was increasing the thought-stuff until it precipitated into the realm of visibility. Go up into the cities of Judah and use the law as here stated, and you can bring forth whatever you set your heart upon.

Generosity and acknowledgment of good everywhere, is a mental attitude necessary to a Divine Love demonstration. David sent messages of thankfulness to the men of Jabesh-gilead for burying the body of Saul.

Because we have taken possession of the consciousness in the name of Divine Love, does not imply that we are yet supreme in our rule. There is always a remembrance of past errors remaining as a subconscious remorse or shame in mind. This is Ish-bosheth, son of Saul, whose name means "son of shame." He rules part of the consciousness, but he is a weakling, and his kingdom is insignificant. We should always be on the alert, however, to put down this accusing conscience and place Divine Love in its stead.

A MORNING PRAYER

W. JOHANNSEN

Oh Lord! Thy presence I this day implore;
Do thou my every thought inspire!
Let every act of mine adore thyself;
Give me to taste the joy of whole surrender to thy will,
And the delight in loving service to mankind, but still
Be in the world—yet far above its vain pursuits,
In sweet communion with thyself, to live
The life that may be pleasing to thy sight;
Responding to the faintest whisper of thy voice,
May instant be my soul's obedience to perform
Whatever humble task thou dost require of me.

ANSWERS TO QUESTIONS

Many who seemingly never have any thought but of selfishness, have beautiful and healthy bodies. If thought makes the body, how do you explain this?

The first point in answering this query should be the consideration of the questions, What is beauty, and what is health? It is said that every eye forms its own beauty. One who lives in the realm of the sense delights in sensual beauty, or that which appears to him to be beauty, judging from his view. The intellectual man requires something more to fulfill his idea of the beautiful. He must see certain mental qualities or he sees no beauty. Those in spiritual understanding have a still higher standard. Face and form must express the spiritual nature in order to awaken within them any concepts of beauty. The eye is not alone in forming impressions of beauty. Character is the large factor in making man beautiful, and we do not know character through the eye of the senses. Character is discerned and felt by the soul. A face might be plain to the sense man, while to the spiritual man, whose eyes are open to spiritual things, it might express the beauty and strength that come from dwelling in the conscious presence of God. So it is with health. There is a mere temporal, animal life and strength, that some call health, but true health is a harmony of mind and body, resulting from spiritual thought and obedience to the spiritual Law.

As to why a superficial health and beauty appear in certain ones, the reason is found in the fact that they live in a degree of harmony with their own ideas and standards of life. These standards may not be very high nor very enduring, but so long as the thought is in harmony with them, it produces a temporary harmony in mind and body.

Tell how to make affirmations effective.

Affirmations, to be effective, must have in them the quickening power of the Spirit. They should therefore

be based on absolute Truth. The individual mind must lay hold of them with faith and assurance, and in deep concentration and meditation feed upon them until they become assimilated by the whole man.

The chief factors in concentration are interest and attention. It is easy to center the mind wherever interest draws it. For this reason concentration in Spirit comes easier to those who love their God with all their heart, and with all their soul, and with all their mind, and with all their strength, than it does to those whose minds and hearts are divided between God and the world. A divided mind can be unified by entire consecration to God. When the mind is thus unified, affirmations of Truth naturally and easily become effective. While interest in the world draws the attention out into the external, some discipline is necessary to bring it back to the spiritual center within. A regular time every day for prayer and meditation, helps much in keeping the mind stayed on God. If the thoughts tend to wandering, they should be brought back persistently to some definite truth. To avoid mechanical repetition of a statement, give attention to the details of its meaning and consider how it applies to you. For instance, if you are holding, "I am filled with the abundant Life of the Spirit," think for a little while about your reasons for making this claim. First, you are the offspring of God; you live, move and have your being in him. You could not live an instant apart from him. All the life and strength you express are his. In addition to this, which is true of all people even in their natural estate, there is the truth that Jesus came to reveal, which is that through him you have an increased life-flow, even the Life Abundant. Some of his statements will help bring you to the realization of his life-giving Presence. "I am come that they might have life, and that they might have it more abundantly." "I am the resurrection, and the life." Soon the mind becomes interested in following up certain lines of thought in connection with the

main idea you are holding; then concentration becomes easy and your affirmations become effective.

What is the best way to discipline the appetite and bring it under the dominion and authority of the Christ Mind?

All man's appetites and desires are primarily spiritual. They are his means of appropriating the Life and Substance of Spirit. But the whole man has fallen short of the Divine Law of his being, and he expresses his powers in unrighteous ways. So appetite took on carnality, and when man begins his conscious growth in the spiritual life, he finds he must overcome carnal appetite and bring all his powers and forces into obedience to the Divine Law.

The positive affirmation, "My appetite is spiritual, and it now finds its perfect expression in the purity and righteousness of the Christ-Mind," is the first step in restoring it to its rightful place. This affirmation should be carried out in thought, word and deed. To speak the affirmation, and then continually deny it by wilfully betraying it into the hands of the sense man, will not produce any very speedy change. If sense desire calls for false stimulants in food and drink, the Higher Self should say "No." Faithful discipline of this kind will make many changes in the kind and quantity of food that is eaten, and the appetite will be set free from its bondage to the carnal mind.

In addition to this, very definite statements of dominion and power and authority in Christ should be made. A firm hold on an overcoming word like this will prove helpful: "I am established in the power, and mastery, and dominion of the Christ Mind. My appetite is no longer in bondage to sense man. I speak this word of authority in the name of Jesus Christ."

One means of taking control of the appetite is practice in eating slowly. When one eats too fast, it shows that he is not poised. Dominion comes through poise. Poise is a result of dominion. These two act together.

While eating, one should remember that he does not "live by bread alone, but by every word that proceedeth out of the mouth of God." All foods are representative of ideas. The idea is the word. While the food is being eaten, digested and assimilated, another process goes on. The ideas back of the food are being appropriated by the mind, and are being built into the soul and body. For this reason, it is very important that only foods carrying right ideas be eaten.

Besides the inherent, essential, fundamental idea in a food, there are associative thoughts producing effects, like fear. A man who was a hunter in the early days of Kentucky would not eat the flesh of any animal that saw him before he fired his gun. He said it was not fit to eat. He was not a metaphysician and never heard of anything along that line, but by observation and experience, he had learned that the fear which the animal felt when it saw him and felt his murderous thought, poisoned the meat. It is hardly necessary to add that the hours and days of suffering and fear which animals now undergo before they are slaughtered, render their flesh unfit for food. This is but one of many reasons why one who would discipline his appetite finds vegetarian diet necessary.

What is it to be made whole?

To be made whole is to be healed in both body and mind. Bodily healing alone does not suffice, for unless there is a change of mind also, disease will again manifest itself in some form in the body, and the second condition of the patient may become worse than the first. On the other hand, a change of mind is quickly manifested in the body, and if we have been transformed by the renewing of the mind, the change is quickly evidenced by the restoration of the body to health and harmony.

Why is it wise to make understandingly the following affirmation: "God loves me and approves of all that I do"?

It is quite necessary, if we are to be about our "Father's business," that we realize the fact of the indwelling Christ. Realizing the fact leads us to trust the inner voice, and to be guided by it in all our ways. Then it is no longer I that live, "but Christ liveth in me." If we lose sight of or doubt this presence within, we set up a variable state of mind, a double mind, and "let not that man think that he shall receive anything of the Lord." Therefore, to hold ourselves steadfast in Truth, it is necessary to affirm understandingly, "God loves me and approves of all that I do." Anything less would be denying our indwelling Christ.

What is the meaning of Jesus' statement, "I go to prepare a place for you"?

As Jesus Christ understood the Law of God, he came to show us the way to live our lives, to resurrect ourselves out of sin and death into immortality. As he was tempted like all men, he proved to mankind that we could overcome the temptations of the world. Jesus took on the likeness of sinful flesh, and it was this mortal and personal and flesh that died. He made the Great Demonstration and through him, through the understanding of power which he gives, we can have heaven here and now and make our abode in the place that he has prepared for us. But each individual must come into the consciousness of eternal life and love before he can enter spiritual life. It is not within man's power or ability to free himself from sin and attain eternal life, for salvation is a free gift from God, brought within the reach of man by Jesus Christ.

If thy desire it be
To see
The times prove good
Be such thyself, and surely know
That all thy days to thee
Shall, spite of mischief, happy be.

—*Milton.*

BIBLE STUDY

Interpretation of Genesis 3:20-24 R. V. Its Application in Individual Consciousness.

20. *And the man called his wife's name Eve; because she was the mother of all living.*

"Eve" represents Love, or feeling in individual consciousness. The *I Am* (Wisdom) puts feeling into what it thinks, and so "Eve" (feeling) becomes the "mother of all living." *Feeling* is the Spirit that quickeneth. Woman is the soul region of man, and is the Mother Principle of God in expression. Back of the woman (feeling) is the pure life essence of God. "Adam" and "Eve" represent the *I Am* identified in life-substance. They are the primal elemental forces of Being itself.

21. *And Jehovah God made for Adam and for his wife coats of skins, and clothed them.*

Man was originally connected with the spiritual body Idea, but when he took on personal consciousness he was given a "coat of skins" under the Law, corresponding with the quality of his thought-world. The "coat of skins" is the body of flesh. When spiritual thought becomes supreme in consciousness the "coat of skins" will give way to the manifestation of the spiritual body, which is the immortal body spoken of by Paul. Corruptible flesh is the manifestation of corrupt ideas in mind. "Be ye transformed [changed in form] by the renewing of your mind."

22. And *Jehovah God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.*

"Jehovah God" is written in the Hebrew, Yeveh. *Yeh* is masculine and *veh* is feminine. "Jehovah God" is Divine Mind identified as the Christ Mind, or *I Am* man. "Good and evil," primarily, representing the two poles of Being, are opposite, but not adverse to each other. Man developed Divine consciousness, or came

into an understanding of Ideas in their relation to Being itself, and when he became involved so intensely in the feeling or negative side of his nature, he lost consciousness of the equilibrium of the Christ Mind. Will became independent of wisdom, and an unbalanced condition in both mind and body was set up. And "lest he put forth his hand [receiving capacity of mind], and take also of the tree of life, and eat, and live forever," using the forces of Being toward the expression of a consciousness adverse to the Christ Mind, the Omnipresent Wisdom closed the door to the *within* until man should again enter into the garden through establishing a Divine consciousness.

23. *Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

The "garden" symbolizes the spiritual body in which man dwells when he brings forth his thoughts after the original Divine ideas. This "garden" is the substance of God,—"Eden," or state of perfect relation of ideas to Being. The "garden of Eden" is the Divine consciousness. Having developed a consciousness apart from his Divine nature, man must "till the ground from whence he was taken," that is, come into a realization of God as the source of his Being, and express ideas in harmony with Divine Mind. Wisdom and Love are joined in God, and a perfect balance is struck between knowing and feeling in consciousness when man spiritualizes his thoughts.

24. *So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the tree of life.*

The "east" is the within. "Cherubim" means protection, or sacred life. The inner spiritual life is protected from the outer, coarser consciousness. The "flame of the sword" is the Divine Idea or Word of God. Man unites with the inner Word, or sacred life,

through spiritual thought, meditation and prayer. The Word is made flesh, or is brought into manifestation when we conform in Idea to the ideas of Divine Mind, and set up the activity of the Divine Will, which is perfect thought and corresponding perfect action. The "way of the tree of life" is the "narrow path" referred to by Jesus Christ; it is the way of unfolding Divine consciousness through realizing the Divine nature of man.

MORNING AFFIRMATIONS

Hear, O Israel, The Lord our God is One.

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.

Thou shalt love thy neighbor as thyself.

Thou Only! Omniscience! Omnipotence!

Thy love fills my heart.

Thy presence quickens my soul.

Thy intelligence illumines me.

Thy power strengthens me.

I have faith in thee as the Source of all that *I Am*.

I have faith in thee as my strength increasing.

I have faith in thee as my prosperity unfailing.

I have faith in thee as my wisdom and understanding.

I have faith in thee as my steadfast courage and confidence.

I have faith in thee as my health, my peace, my love and my harmony.

I have faith in thee as my joy and happiness.

I am a willing subject to thy perfect law, by which I am kept from thoughts of sin, sickness, poverty and death.

My whole being is open to thee and all thoughts of concealment are removed.

Thy Spirit goes perpetually before me and makes easy the way.

A joyful success attends all my efforts because of the trust I have in thee, my God, my Father, my Ever-Present, and All-Sustaining Power. Amen.

TRUTH AS TAUGHT AT UNITY

What is Christian Healing?

It is the healing system taught and practiced by Jesus.

Upon what is this system based?

Upon the understanding that all existence has its source in an Omnipresent Mind-Principle, which Jesus called God and Father.

Why do you call it a Mind-Principle?

Because its creations exhibit intelligence, and in all ways indicate the presence of a thinker. The universal evidence of order and harmony in creation prove that an unchangeable law is always operative—this is principle.

Did not Jesus teach that God was a person?

No. He said: "God is Spirit; and those worshipping him must worship him in Spirit and in Truth."

Did Jesus create this Principle?

No. Jesus acknowledged it as the supreme and only cause of his existence, and it, in response, poured into his mind all its potentialities.

Did Jesus claim exclusive privilege as the Son of God?

No. He quoted to his followers from the Old Testament, "Is it not written in your law, I said Ye are gods?" He also said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

What is the underlying basis of all metaphysical healing?

That Being is one harmonious whole mind, and that man, its offspring, is like it; made in its "image and likeness."

Then if the Divine Harmony always makes health, what should man seek first in his search for health?

Unity with the One Mind.

How can man make this unity?

By consciously adjusting his mind to that of God.

What is the first step in this adjustment?

The forsaking of wrong thinking.

What is wrong thinking?

Thinking thoughts that are unlike God's ideas.

Can man know the mind of God?

Yes; Jesus said, "The word which ye hear is not mine, but the Father's."

Can a man charge his mind with God-thoughts until he is made perfectly whole?

Yes. "Be ye . . . perfect, even as your Father which is in heaven is perfect."

How do God's words work in the mind of Man?

As seed. "The word is the seed," said Jesus.

Does flesh and blood come from words?

Yes. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.—*John.*

Was this "glorious" flesh the same as that of people who are subject to disease?

No. The flesh here spoken of had been redeemed and purified by the Divine Word.

Is this purifying Word still in the world?

Yes. It is everywhere. It is through this Living Word of God that the human family is to be redeemed from sin, sickness and death.

How shall we know when this Word has begun its redemptive work in us?

First by a discernment of the Truth of man's being and his relation to God. Second, by a quickening, renewing, regenerative work in the body. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you."

SUNDAY LESSONS by Charles Fillmore

SUNDAY, MARCH 23.

THE HEALING POOL.—John 5:1-13.

1. After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches.

3. In these lay a multitude of them that were sick, blind, halt, withered.

5. And a certain man was there, who had been thirty and eight years in his infirmity.

6. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole?

7. The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Arise, take up thy bed, and walk.

9. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day.

10. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed.

11. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. They asked him, Who is the man that said unto thee, Take up thy bed, and walk?

13. But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.

SILENT PRAYER: *The wholeness and perfection ever present in Divine Mind heals me.*

Nearly all the miracles of Jesus were in connection with a feast of some kind. In this lesson it is stated, "There was a feast of the Jews, and Jesus went up to Jerusalem." A feast symbolizes appropriation in a

large measure—that is, laying hold of Divine potentialities. Eating is the outer representation of an inward fact—that fact being spiritual. Jesus used the outer symbol to represent the spiritual reality, when he told his disciples to eat the bread as his body and drink the wine as his blood. When we affirm with spiritual understanding the fact of the omnipresent substance, we are eating the body of Christ, and when we affirm the omnipresent energy and eternal life of Spirit, we are drinking the blood of Christ. Having entered into this understanding, the outer symbols are less necessary—we have the substance in mind and Spirit.

Bethesda means "House of Mercy," a place for caring for the sick. It represents the thought of sickness in human consciousness, and the necessity of healing centers. It is connected with the senses, the "five porches." Belief in sickness has formed in human consciousness a thought atmosphere that holds people in sickness and makes them slaves to a multitude of healing remedies. Looking to these external aids, men lose sight of the power of the Spirit within, by which they can rise up and overcome negative states of mind. The thought of sickness becomes a mental disease—a sort of mild insanity. Physicians recognize certain patients as having the "hospital habit." They make it a practice to go to the hospital for a certain period every year, whether they are ill or not.

The "great multitude" that lay near the pool of Bethesda, are the accumulated thoughts of weakness in human consciousness waiting to be helped—when they should be helping themselves. Jesus understood the situation, and gave the healing remedy, "Take up thy bed, and walk."

There is an infirm state of mind in every one who gives up to sickness. The spiritual *I Am* can at any time speak the word of activity, and by so doing, cause the infirm thought to move from its place of rest. Never allow the thought of the possibility of sickness to

have any place in your mind. Some people have all their lives labored under the thought that they are "delicate." It has become a mental habit, and they are looking for help to get into the healing pool, which they think is external. It is the Truth that lifts them out of this delusion, and through it they are made whole.

SUNDAY, MARCH 30.

THE BREAD OF LIFE.—John 6:27-40.

27. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.

28. They said therefore unto him, What must we do, that we may work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

31. Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.

32. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.

33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34. They said therefore unto him, Lord, evermore give us this bread.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

36. But I said unto you, that ye have seen me, and yet believe not.

37. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.

38. For I am come down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.

40. For this is the will of my Father, that every one

that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

SILENT PRAYER: *I rest in the consciousness that the substance of my life is spiritual.*

After feeding the multitude, Jesus retired to the mountain and spent the night in prayer. It is the universal testimony of those who are in the regeneration that they have to spend much time in prayer on the mount of spiritual realization. To pray all night is not unusual with one who is striving to make complete at-one-ment with God. In the depths of the soul are thought aggregations that require the redeeming power of the Spirit, exercised to its utmost. No one knows his strong and weak points thoroughly until he has analyzed the structure of his soul. Redemption requires concentration, meditation, prayer; in fact, all the movements of the mind put to their highest activity. Prayer is but a name for mental activities far beyond the range of ordinary comprehension. For example, to overcome the subjective thought of old age involves the cleansing of co-related thoughts preceding it. These have to be raised to a high vibration through energizing the whole system with a new life current.

The outer consciousness strives for the things of sense, but one who has found the real substance and source of supply proclaims, "Work not for the food which perisheth, but for the food which abideth unto eternal life."

To do this inner work that redeems the whole man and puts him in touch with spiritual realities, one must believe on, or have faith in, him "whom he hath sent." This one who is sent of God is Christ, Spiritual Man, the higher self of every man. We must believe that there is a Spirit in man that transcends the mortal, and that it has power to do all that we conceive possible to God. Thus God's work is done in us.

The tendency of men to believe that some prophet or wise one has access to God which they have not,

must be refuted. The Jews counted the manna given to their ancestors by Moses as in some way having to do with their salvation. Jesus says, "The bread of God is he which cometh down from heaven." You must be your own high priest and prophet. God is the sustaining substance and life, manifesting through each soul; how, then, can he pass his resource to that soul through some human instrument? He cannot, and all dependence upon such helps is weakening and futile in the end.

I Am the bread of life. Whoever believes on the spiritual *I Am* as his Oversoul, and affirms it as his *substance and life*, shall never hunger nor thirst.

Sunday, April 6.

I AM THE DOOR TO THE SOUL.—John 10:1-16.

1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that came before me are thieves and robbers; but the sheep did not hear them.

9. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

11. I am the good shepherd: the good shepherd layeth down his life for the sheep.

12. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and

leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them:

13. He fleeth because he is a hireling, and careth not for the sheep.

14. I am the good shepherd; and I know mine own, and mine own know me,

15. Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

SILENT PRAYER: *I am the open door to Divine Perfection.*

The door of your mind is your *I Am.* "I am the door of the sheep." "Sheep" are your thoughts. The "thief and robber" is mortal thought. The "porter" is the will. The "good shepherd" is also the *I Am.*

All forces that come into your consciousness in any other way than through your own *I Am*, are thieves and robbers. No man can be saved from the limitations and mistakes of ignorance except through his own *I Am* volition.

There is a widespread belief that we can turn over to those who have better understanding the straightening out of our tangled thoughts, and thousands are in this age getting financially fat through the credulity of those who are laboring under this delusion. Such help may be extended temporarily, but it always proves a "thief and a robber" in the end. The true healer is always *teacher*, and instructs his patients how to open the door to the "good shepherd," the Divine *I Am.*

"The good shepherd layeth down his life for the sheep." This means that the high spiritual *I Am* lets itself become identified with the limitations of self-consciousness that it may lift all up to the spiritual plane. "I lay down my life, that I may take it again."

When we open the door of the mind through consciously affirming the presence and power of the Divine *I Am* in our midst, there is a marriage, or union, of

higher forces in Being with lower; and we find that we are quickened in every part—the life of the *I Am* has been poured out for us. Thus Christ becomes the Savior of the whole world, by pouring this higher spiritual energy into human consciousness, which each must take for himself and identify himself with. The individual *I Am* is the only door through which it can get into our thoughts in a legitimate way. If it comes through mediumship, or hypnotism, or mental suggestion, without our willing coöperation, it is a "thief and a robber."

There is but one life-giver, one savior, the Christ; and the only door through which the Divine Essence can come to us is through our own *I Am*. Jesus of Nazareth points the way, but everyone must take up his cross and follow him; must "overcome" as he overcame.

Sunday, April 13.

THE TRANSFIGURATION.—Luke 9:28-36.

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

SILENT PRAYER: *In my spiritual illumination, I am the beloved—the chosen Son of God.*

Going up into the mountain to pray, means an elevation of thought and aspiration from the mortal to the spiritual viewpoint.

The prayer of Understanding, which is founded in unselfishness, sends out a very high and pure thought vibration. All mental action radiates rays of light—they are now called by physical scientists, "N-rays." Psychics have long claimed that they could see these rays surrounding the body, not only of human beings, but of animals, plants, and even stones. Their claims have been considered chimerical until in the last few years, when science has found that it can measure the force of these rays, and it is taking them into the realm of so-called *exact science.*

The character of the thoughts has all to do with the emanations of these rays. If the thoughts pertain to the things of sense, they are dark and weak; if the affectional and intellectual nature is active, they become highly colored and forceful, but when the mind is exalted in prayer, a dazzling light radiates from all parts of the body, and especially from the head.

To pray effectively one must have faith (Peter), love (John), and understanding (James). These accompanying the *I Am* (Jesus) in prayer, reveal the law of denial (Moses) and affirmation (Elijah), which eventually does away with the personality, and brings forth the Christ at Jerusalem, city of peace.

Faith, Love and Understanding are "heavy with sleep" when we begin our devotions, but they become awakened through the exalted exercise of thought, and take on a degree of spirituality. But they do not fully understand the law of Divine Unity which exists in the higher spiritual. Faith would erect three tabernacles,

or temporary thought-bodies, not yet realizing the body of Christ, which is a unit.

After great spiritual activity there is a period of quietness, sometimes even gloom, and a feeling of fear takes possession of the developing, but not yet permanently illuminated consciousness. But the Father is not absent, and his voice flows out from the depths within in assurance of Divine Sonship.

When there comes conviction of the *I Am* identity with its Spiritual Source, there is neither denial nor affirmation, but simply *I Am*, Jesus. "They held their peace, and told no man in those days any of the things which they had seen;" this represents the inability of the mind to express the revelations of the spiritual. There are no occult secrets to those who are spiritually quickened. Yet no language can explain that which occurs on a plane of consciousness in which the conditions and relations are far different from the material. The limited mind cannot grasp the powers of the unlimited.

Sunday, April 20.

DEMONSTRATING OVER ERROR.—Luke 15: 1-10.

1. Now all the publicans and sinners were drawing near unto him to hear him.

2. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake unto them this parable, saying,

4. What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders, rejoicing.

6. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

8. Or what woman having ten pieces of silver, if she

lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?

9. And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

10. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

SILENT PRAYER: *The joy of repentance and the forgiveness of consciousness of sin, gives me peace and health.*

Some metaphysicians hold that error thoughts will perish of their own accord if we ignore them entirely and keep our attention fixed on the good only. This is undoubtedly a correct position, assuming that the error thoughts will not insist upon bobbing up now and then. But the experience of most people is that these sinner thoughts have a way of making themselves especially prominent after the Truth has come into consciousness, as in this lesson we are told, "Now all the publicans and sinners were drawing near unto him." So we find that the shortest and quickest way is to go after these sinners and bring them to repentance. This is called "demonstrating over error," or according to Jesus, "overcoming."

Jesus lays unusual stress upon the necessity of "overcoming" in order to get into the kingdom of heaven; many times the expression is used in the Scripture, especially in Revelation. We are to be vigilant in correcting these thoughts that fall short of the Divine Ideal —the perfect man.

But "the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them." So those today who are in only the intellectual perception of Truth argue that when we search out our faults and deny and affirm for them, that we are making too much of them, and that they will become prominent in consequence.

However, a deeper understanding of the law of thought shows us that every manifestation of the thinker

partakes of his characteristics. Therefore, every so-called evil, or sinner thought, has a certain quantity of good in it; it has life and intelligence—it is a thinking entity itself, and must be dealt with just as you would deal with one of your children. So it is unwise to ignore these children of the mind, or give them a mental opiate, consoling ourselves that they are dead, when they are in reality out in the wilderness of the mortal realm—"lost sinners."

The Truth is not afraid of being contaminated through association with sinners. Jesus did not associate with publicans to become one with them, but to raise them up. He did not pander to wrong in any person or class—he did not seek to gain favor with the publicans by avoiding the Pharisees. Both classes were sinners, and he had an object in associating freely with them.

The Pharisee state of consciousness draws aside from sin, and through its assumption of righteousness, fails to detect some glaring errors in its own thought. Search yourself, and see if you are short any sheep. It is a very pure character that is ninety-nine per cent good, and most of us would be content to rest with that high standard, but Jesus says, "Go after that *one* which is lost and find it."

"There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance." Heaven is peace, and love, and justice, and goodness—it is the *real* of God and man. We accept this as a matter of course and rest in its harmony. But if there is a part of the consciousness which has been outside of this heavenly condition, and we succeed in bringing it in, how we rejoice over the demonstration! Then we say to our friends and neighbors, "Rejoice with me, for I have found my sheep which was lost."

So much laughter, so much life enjoyed.—*Burns.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help. if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over." All letters are confidential.

UNITY SCHOOL *of* CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

March 20 to April 20, 1919

Held daily at 9 p. m.

I delight to do Thy Will, O my God.

PROSPERITY THOUGHT

March 20 to April 20, 1919

Held daily at 12 m.

Thou art my Help and my Deliverer.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

Key to Receptivity of the Spirit.

The nature of your letter indicates to some extent the reason you are not able to positively lay hold of the Principle of Truth, and make it real in your life and affairs, and why you are not able to work effectively for others.

All negative, doubting thoughts; all vacillating thoughts, and all critical, impatient thoughts must be entirely met and conquered before you can be truly open and receptive to the Spirit of Truth. Take a firm stand for Truth, and then exercise your God-given motive power, the *Will*, and you will find it much easier to rise above the illusions that now seem to bind you. Moses, when led by wisdom to cast down his rod, saw it become a serpent. He became frightened and fled before it; but wisdom bade him come back and handle the serpent, and then Moses' fear departed. In this incident was seen the actuality of Truth. Sense illusion was shown to be a *belief* only. The serpent, evil, under Wisdom's bidding, was reduced to nothingness through understanding the Omnipresent Truth, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a phase of mortal belief.

Make a practice of daily declaring the healing Word for yourself first, and then for your receptive dear ones. When you have gained your own spiritual poise through waiting upon the Father in the Secret

Place within you may then safely, surely and effectively speak the living, loving, inspiring and healing Word for all who call upon you for help.

Answer to a Correspondent Who has Been Depending Upon Others for His Spiritual Help.

After reading your letter very thoroughly, it comes to us that you have been too long depending upon others for help and inspiration. You have access to all the Truth that there is. Then why not demonstrate it? "Arise, take up thy bed, and walk." You are not to live in *ideas* alone. Ideas are in Divine order when they have substance and form, life and intelligence, but the thought that one can rise right up into the realm of ideas without teaching each force in the consciousness to respond to *Mind* and its activity in every particular, will prove unsatisfactory and confusing. Realize your unity with the idea of God's harmonious expression. Let this perfect expression come forth in mind, body and affairs through acting in harmony with the ideas of Truth discerned and you will find the proper mental balance, the happiness, health and satisfaction that you are seeking.

A Point About Food.

My stomach has rebelled, and is putting up a tremendous battle. What can be the trouble? I can eat no fruit; no vegetables; no meat (of course) and can take only potatoes, brown bread and milk, and occasionally a soft boiled egg. You do not approve of eggs or milk, do you? Would you live only on bread and potatoes, and a little honey? I have been drinking milk because everyone has exclaimed over my thinness, and it is hard to go against everyone's idea, as you probably know; but I have come to a place where people and their opinions are a matter of indifference to me, and I *will* listen to the voice of God within me. Another thing that has been bothering me is a red nose and pimples. It seems ridiculous not to be able to demonstrate over such small things, and I feel ashamed to mention them, but do you think they are the result of drinking milk?

We are glad to know of the overcoming power of the Spirit which you have so wonderfully demonstrated

in many ways, and we rejoice with you. However, at the present time, your greatest need is the use of what the world ordinarly calls "common-sense," which is in reality, related to the discerning power of the Spirit. We understand that one cannot let appetite rule, and that appetite must be disciplined, but after you have declared that all your forces are under the power and dominion of the Spirit, you are safe in allowing the All-Knowing Mind of Spirit to act through you and choose for you what is best in body-building foods. Much inharmony is set up in consciousness through continually finding fault with this food and that food, until after a time the stomach gets *critical* to the point that it will not tolerate anything in the way of food, no matter what its nature may be.

The point to be kept in mind is that the body is not dependent upon food for its sustaining life and substance. These come from the Spirit within, but *as food represents ideas*, (and man must feed upon ideas either directly, or indirectly) man must appropriate these ideas direct from the fountain head of Truth and sustain his organism, or he must rely upon the secondary manner, which is the appropriation of these ideas through manifestation, in the wise choice and proper assimilation of food.

We believe that this advice will help you to study your own particular unfoldment and development more thoroughly. One develops the power to choose his own food, not because some teacher or spiritual movement has endorsed a certain diet, or told you what to eat, or not eat, but because you are led by the Spirit of Intelligence abiding within you to appropriate food corresponding to your spiritual unfoldment. It is good to look to spiritually minded people for help in all problems, but do not depend wholly upon them to work out your problems for you. Surely there is nothing so healthy and wholesome for man as good common sense, pure honest logic, and good judgment; all of these

qualities having their spiritual significance when the soul has been illumined.

The Reality of Man.

You are the offspring of the living God, created in his image and likeness. This "image and likeness" is the real Self; the perfect Christ-idea within each individual, and is the Self which Jesus demonstrated. When you are born into the consciousness that you are a child of God, and not limited in any way by the Adam or mortal man—you are at the same point in consciousness that Jesus was when he was born as the Christ-child. You should remember, however, that this "new birth" was only the beginning of his spiritual expression, and that you too must go on with him in the steps which followed.

For instance: When he attained the age of twelve he became conscious of the twelve great fundamental faculties of Mind which are inherent within each individual. Then he went into the temple, which means he went into his own body-consciousness, where he taught his new understanding of Truth to his thoughts and forces (the Priests), which had been trained in the old religious way. In fact, every act of Jesus in the outer represents some step in consciousness that each individual must take, in his bringing forth of the perfect Christ expression.

Health is Omnipresent.

We cannot see that your being a Catholic could possibly make any difference in your healing. We are non-denominational, and all receive the same attention from us no matter to what church they belong or whether they are members of any denomination. There is but one God, and he it is that all, to the degree of their understanding, are seeking to serve. Your faith in God as the Great Physician would bring you as good results as that of a member of any other church. God is no respecter of persons.

Man, the Master of His Destiny.

The outer or physical body is formed by the soul or mind of man; so in the shape of the head, the expression of the eye, the lines of the hand as well as its shape, man shows forth what he is holding in consciousness. His dominant thoughts make him what he is and maps out his future. He cannot conceal himself, for "as he thinketh in his heart, so is he." We do not think it wise, however, to study palmistry, nor seek readings of one's hand by those who profess to understand the art, for one can change his whole life through a change of mind, make himself what he will in disposition and character, and build for himself, through the power of the Truth, an entirely different future from that pictured forth in his hand or in any other part of his physical body. Man is not a "creature of fate" when he understands his Christ dominion and mastery over himself and his world, and his possibilities through Spirit, but he makes his own destiny.

Experiences Related to Ideas.

You must learn to relate all experiences, conditions, and activities in your life and affairs back to ideas, and cultivate faith and trust in your own indwelling Lord for strength and approbation. The Spirit of the indwelling Lord will draw to you whatever is needful for your information, discipline, inspiration, and development.

Keep your mind stayed on Truth, your heart with God, and you will move harmoniously, and triumphantly into the full consciousness and demonstration of your Divine Sonship.

Preservation of the Body.

Regeneration, as we teach it, is the "new birth" spoken of by Jesus to Nicodemus, and it pertains to bodily salvation. See John 3:1-7. In the regeneration, all the forces of the body are lifted up into their true spiritual estate, and are used for the building up and

spiritualizing of the body that the individual may partake of the life and immortality which Jesus Christ brought to light. The entire man, which includes the manifestation of the perfect body, must be lifted up together into the Christ Consciousness of immortality, thus overcoming the "last enemy"—death. We are sending you booklets that give further light on the subjects of regeneration and eternal life. "And I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—I Thess. 5:23-24.

The Spirit of Truth, the One Teacher and Master.

We wish you God-speed in your search for the full and practical Truth which makes free. In your seeking, remember that the Source of All-Good, the Great Revealer of Truth, and the Kingdom of Heaven, are within man. Jesus said to those Jews to whom he was at one time talking, "Ye search the scriptures; for in them ye think ye have eternal life: and these are they which testify of me. And ye will not come unto me, that ye might have life." (See John 5:39-40, Revised Version.) All that any book, even the Bible, can do is to testify of Christ the Truth, or tell about the Truth. To become *conscious of it* and so bring about one's salvation, one must turn within and through his thought and word make a union with his own indwelling Lord and God.

A Point About the Silent Unity Ministry.

We spend time and effort in making the healing, prospering, and restoring Truth of Being practical in our own lives and in those who write to us for our ministry; therefore, we do not find it expedient to take the time to answer by letter the many questions that are asked us *out of curiosity*, for *argumentative purposes*, or that are not *really necessary to the present spiritual development* of the inquirer. Our literature and Corres-

pondence Lessons are for the purpose of helping those who are deeply enough interested to search and study that they may grow into the understanding and practical application of the Truth that makes free.

"Truth," and "The Law of Being."

We are not surprised that you have found no exact definitions of what "Truth" and "The Law of Being" are, in our literature, for they are the sum-total of all that we are seeking to teach and demonstrate. Pilate asked Jesus, "What is Truth," and Jesus did not attempt to answer because he knew that the very finite consciousness of Pilate could not comprehend if he did explain. Again Jesus declared, "I am the Truth."

Truth and the Law of Being are really one. The Truth concerning God is that God is Spirit, Mind, the One Intelligence, Love, Life, Power, Substance, Principle, and Truth of the Universe, or immanent in the Universe. Man is the offspring of God; therefore man in his true Self is also Spirit, perfect even as the Father is perfect, and this perfection must be demonstrated throughout his entire being. When man thinks, talks, lives, and acts, according to this Absolute Truth, he is keeping the law of his being, and harmony, health, peace, plenty, and every good, even eternal life, is the result. But when man thinks that he is separate and apart from God, he sets up a consciousness of ignorance and a mixture of evil with the good, thus bringing inharmonies of all kinds into his life. "The wages of sin is death."

Spiritual things are discerned only through the Holy Spirit, so if you do not at once catch the meaning of the foregoing paragraphs, we suggest that you meditate upon the Truth that the Spirit of God in you knows and understands and reveals to you the things you desire to know, and which, because you are the offspring of Divine Mind, you can intelligently discern.

Declare often that the inspiration of the Almighty is your understanding.

I delight to do Thy Will, O my God.
Thou art my Help and my Deliverer.

CONTEST LETTERS

Continued

Letters from our Contest correspondents are grateful and loving acknowledgments of help received, and are not intended for invitations for letters from those desiring help. Silent Unity Department, at Unity headquarters, gladly responds to all requests for treatments and instructions.

Charleston, W. Va.—Two years ago everything was going wrong. I was barely making my expenses, and the outlook was blue. I was heavily burdened with debt on account of an illness, and was fretting over the matter when a Unity reader, with whom I was associated in a business way, walked in and suggested that I send for Unity literature and one of your prosperity banks. She explained how much good Unity had done for her in restoring her health, and how much it had benefited one of her relatives financially.

I sent for one of your prosperity banks; the result was that within two weeks after the arrival of the bank I collected a debt that I had tried for a year to have settled. My business location was not very good; within three months from the time of the bank's arrival, I had secured one of the best locations in this city for business. I had been trying for years to make a change of location, but could not find the right one. Immediately my business began to be very much better, and I was in a position to begin payment of debts that had accumulated on account of my three years' illness.

A few days after moving, I accidentally dropped a heavy weight on my foot, causing a deep bone bruise. Four physicians said that I must have it lanced or I would lose my foot. Instead of doing so, I discarded their advice and wrote Unity for prayers. The result was that my foot was saved and my health made better than it had been for years.

I have paid off over twelve hundred dollars of indebtedness in the past two years, as a result of the understanding acquired through your literature and treatment. You have taught me deep spiritual truths to supplant the material theories that the world accepts. I daily demonstrate the value of prayer in business, for I receive immediate answer, and I realize what Christ meant when he said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Your teaching has cast out worry and fear, for I have learned that God is my Unlimited Supply in everything that I desire; my faith has been greatly strengthened; my love for humanity has been increased; the Truth has made me friends out of those whom I considered enemies.

I know and feel deeply the import of true Christian living, and not until I came into possession of your literature did I have that inward joy, that peace that passeth all understanding. It has been my blessed privilege in the past year to direct others toward right living.

Of your publications, I consider Unity Magazine the most helpful; however, my appreciation of the magazine was stimulated through the reading of "Lessons in Truth" and "Christian Healing."

May God bless you abundantly.—*A. M. M.*

Vancouver, B. C.—In 1910 a lady in Vancouver lent me three "Unity" copies to read. I was so impressed with the Spirit of the magazine that I subscribed, and I have taken it ever since. I sent for "Lessons in Truth" and "Christian Healing." These have been a wonderful help. I take "Weekly Unity" and "Wee Wisdom," and my two little girls are firm believers in Unity teachings.

We belong to the Good Words Club, and have found that a great help in guarding the thoughts and words. If I were asked to mention which of your publications I find preëminently beneficial, I could not do it. All your literature is so permeated with the Love thought that it works wherever it goes. I am perfectly candid when I say that your message of Truth has helped me to realize Life instead of death. It has brought me prosperity and peace and joy. It has taught me to know God and myself.

I have been called upon to go through experiences since first reading your literature, which I never could have survived in my old way of thinking. Nothing seems impossible to me now. I want to experience everything, even Life eternal.

My gratitude to Unity headquarters is very great, but your source of power, I realize, is that which is without beginning or ending, eternal.—*L. H. M.*

Webster Groves, Mo.—I was having trouble over my Bible; I was so distressed and discouraged that I said I would never look at it again. It seemed to me the more I read the more confused I became.

One day, when in the depths of such feelings, the door bell rang; a woman solicitor was there and I asked her in

because the day was cold. She noticed my distressed look, my red, swollen eyes, and tactfully inquired the cause of my trouble, saying she thought perhaps she could help me. I explained how I had asked the minister of my church about the Sabbath day, and that he answered me by saying, "Oh, don't bother about that," and how he said that if I was faithful about the rest of the commandments God would not hold ignorance of the Sabbath against me. I told her that this did not satisfy me, and that my religious life was in disorder because of the things I did not understand.

The woman was a Unity student, and she told me to put the Bible aside until I learned how to read it spiritually; she said that she would send me some literature. From her I received "Finding the Christ in Ourselves," by H. Emilie Cady. I subscribed for Unity Magazine, and the inspiration that came was so wonderful that my husband said, "What in the world has come over you? You seem so changed, and above all, so cheerful; I can't understand you." I answered, "Well, I have taken a new lease on life."

Instead of being blue and downhearted, I began to unfold, and have so fitted myself that I have been able to cope with every trial since then, and these have been not a few; I see the hand of God working for my good in every trial, and I believe that every Unity reader experiences the joy that I do. I eagerly await every copy of the magazine. I understand how to read my Bible.

Sometimes the way has been rough, uphill traveling, but through Practical Christianity I have been made strong for every trial, and can see plainly that every experience is a stepping stone to the paradise of a more spiritual life. Unity has been my guide; it has taught me how to steady my steps. It has done as much for a number of my friends, who are faithful to its teachings, and they all join me in thanking you for making clear the Way, the Truth, and Life, as taught by Christ Jesus.—*Mrs. A. R. K.*

Ashtabula, Ohio—When Unity first came to me I was in great sorrow, and its message was a revelation to me. For years I had hungered and thirsted after righteousness, and it seemed that the teaching I had been receiving never came up to the Bible as it was revealed to me. A few times I had ventured to talk to ministers of the gospel, and they told me I was being tempted of the devil. One told me something about divers societies trying to lead people

off the way of righteousness, and that we must turn a deaf ear to all who did not teach as the church teaches, or something to that effect, and I got no satisfaction. One minister told me there was a real man-shaped devil, before death, and a real hell or a real heaven, localities, after death. I do not think that man knew very many Greek or Latin words, but he was an ordained preacher.

Because I wished more light upon the teachings of my Bible, I was pitied by some, persecuted by others who were members of my church. Unity has taught me that Jesus Christ not only lived 1900 years ago, but that he lives now; that God is ever present. God, through Christ in Unity, has healed me of an issue of blood that had troubled me for seven years. Many doctors were puzzled over the case, but could not tell the cause, nor help me. I was healed through reading Charles Fillmore's book, "Christian Healing." Through this same source my husband was healed of rheumatism and intemperance, and in a measure brought into the light of Truth. Through the coöperation of Unity, my daughter was brought back to the light of reason and health, after three years of darkness, one year spent in an insane asylum. Through Unity's Prosperity Bank, we have founded a beautiful home with all modern conveniences.

I wish I could tell everyone of this prosperity demonstration. There were some unexpected bills came due that had to be met, and I suppose a wrinkle of worry came on my forehead, for there was no money in sight with which to pay. After a few moments of torture, I made a gesture of complete resignation, and in doing so held out my hand, open, and said, "Father, you know it is empty, and I want it filled for this need." Then I went to sleep. The next day a stepson who had never before given me anything, gave me twenty-seven dollars and a new panama hat. The money tided me over with the most urgent bill until pay day. I knew our pay would not meet the obligations, that is, according to appearance, but I said, "Father, my hand is still open, and I cannot begin to think where the supply is to come from, but you know." I took the pay envelope, and paid some of the bills; then I counted what I had paid, and found that I should have about nine dollars left. When I looked, there were fifteen dollars in my purse. I figured carefully, but still found I should have had only nine dollars. I stopped puzzling my brain as to where the money came from, and praised God for it; then I paid another small bill, and gave two dollars to a neighbor who was

in need. When I reached home, can you imagine my surprise to find that I still had fifteen dollars? I can understand it only as the disciples must have understood when they gathered up the twelve baskets after the feeding of the five thousand. I dropped to my knees and cried, "My Lord and my God." I told my husband and my daughter, and I am sure they believed, but if I should tell some people they would not believe. There is praise bubbling from my heart, not because of the money, but for the evidence that I am the child of the King.—*M. M. K.*

Los Angeles, Cal.—I have been a reader and student of Unity literature for more than a quarter of a century, and it is just as new and fresh today as it was the first time it came my way. It is like a tree bringing forth from time to time, new, fresh fruit.

The publications are all rich in their adaptation to different states and conditions, and fit perfectly the passing moods of men. They set the student's feet on a firm basis, establishing him above moods. To name the most helpful would depend upon what the particular need of the student might be.

I enjoy all the writers whose works contribute to the spiritual strength of Unity, and am greatly helped by their clear-cut, forceful presentations of Truth.

Each department of each number of Unity Magazine is always freighted with valuable suggestions and teachings. The main articles, containing definite, inspiring teaching, illuminating the obscure and dark states of consciousness; the "Sunday Lessons," with their concentrated teaching and expounding of selected Scriptures; the "Extracts from Letters," with definite teaching concerning individual problems, which we can apply to all our needs; the "Silent Unity Healing," with testimonies of Health, Freedom, Prosperity and Protection, giving new hope and confidence both to the discouraged and aspiring; all these departments are certainly under the supervision of Spirit.

Weekly Unity, with its initiatory, "meaty" articles, its "Ten O'clock Silence," "Things to be Remembered," "Suggestions for Daily Meditation," "Responsive Service," "Lesson Interpretation," "Good Words Club" articles and appreciations from members of the club, its food helps, yes, even its weekly program, fairly sparkle with the light of Truth.

Since my children have made their own homes and I am not working with children as formerly, I have not been

in touch with "Wee Wisdom" for some time; but I gratefully remember its service to me and to those coming under my care and supervision.

"Wee Wisdom's Way" is a classic; if it were the only thing Mrs. Fillmore had ever given forth, she would, through this alone, have put the world under a great debt of gratitude.

Mr. Fillmore's book, "Christian Healing," is a succinct presentation of the whole Unity teaching. It is so fitly and richly brought forth as to be like "apples of gold in pictures of silver."

Cady "Lessons in Truth" are so well adapted to the comprehension of thousands of confused, hungry souls, and they so easily reach the average orthodox mind, that it seems to me your very best text for beginners.

Unity literature is so broad and comprehensive that it ministers to all the recognized needs of the people, and to some very important needs that are not generally recognized. It has enlightened me to the degree that my character has been enriched, my body healed, my affairs made more orderly and prosperous, and I am more and more able to abide in that peace that "passeth understanding," and can keep a closer walk with God.—*C. C. P.*

Los Angeles, Cal.—Not for the sake of the prize which you offer, but from a heart full of gratitude to God and to you, I will tell you some of the good your magazine Unity has done me and mine.

It is just one year and seven months since a friend gave me a copy of Unity; little did she know the good she was doing. Since that day my whole life has been changed, and the most wonderful part of all is, that step by step, as I have advanced into the light of Truth, my husband has been with me. We gave up meat eating at the same time, over a year ago. We did not try to give it up; we were willing for God's will to be done, and it was.

Two years ago the doctors told me that I would not live six months without an operation for a serious internal trouble, which was affecting my mind. After reading the first Unity Magazine, I refused medical treatment, and today am well and so happy and thankful to God that words fail me to express the deep gratitude of my heart. My home is happy; everyone speaks of the peace and calm they find therein; everyone seems to love me, and I know that I love everyone and everything.

My husband is happy, his health is good, he has a

splendid position and has received two raises in salary within the last six months. His pocket companion is Unity.

At the time I received my first copy of Unity Magazine my husband had been out of employment for two years. It was only two weeks after I wrote to you that he secured the position which he now holds. We had a debt of almost one thousand dollars; we are paying quite a sum on this each month.

I have wanted health, I have wanted prosperity; but most of all I have longed to find the kingdom of God, and through Unity I know that I shall, and that all visible good shall be added unto me.

May the blessings of our great Father ever be with you. I am forever yours in Truth.—*Mrs. U. G. C.*

Lincoln, Neb.—Time would fail me to tell a tenth of my experience with Unity and its helpfulness to me, but it gives me pleasure to recount as much as I fancy you may have time to read.

Unity Magazine was introduced to me by a wise follower of our Master, one who knew how to rightly divide the word of Truth. The first copy was handed me with the suggestion that I might enjoy certain marked articles on prayer and praise. They were read and enjoyed. I looked at the advertisements and found "Lessons in Truth." Our friend, in his generous zeal, kept several copies for lending.

The "Lessons" foreword, "If there is anything as we proceed which you do not understand or agree with, just let it lie passively in your mind until you receive the entire course. . . . After the course is completed, if you wish to return to your old beliefs and ways of living, you are at perfect liberty to do so," sounded sensible. I took the advice and skipped easily over what was not entirely clear, picking out here and there a gem meant for me, until I reached the eighth lesson, "The Secret Place of the Most High." I read and re-read this, then bought the book. I also subscribed for Unity Magazine, so that I might have it to pass on. The arrival of each number was looked forward to eagerly, and some articles read many times. The testimonies of healing were great faith-strengtheners; through them I was encouraged to seek a clearer understanding of, and deeper trust in the Invisible Healing Power.

Several minor ailments, and an apparently deep-seated, painful malady, were healed without medicine or physical remedies. The healing came in direct, and almost instantaneous, answer to prayer.

The extracts from the Correspondence Course were es-

pecially thought-provoking. I wanted to take that Course, but at first the way did not seem clear for me to do so. How the way opened; how I spent a number of months in the School at Kansas City; my happy experiences there and the beneficent results, would be material for another letter.

To differentiate the results of the Unity literature, Correspondence Course, and the general School work, is not easy, because the same Spirit permeates all. However, as it was the magazine that called my attention to the School, possibly I love it best.

At the School, though no one is ever harangued to read them, many leaflets are at hand awaiting the reader's leisure. One that made a deep impress on my memory is "God's Hand," by H. Emilie Cady. For days after reading it I would at times hold out my hand, rejoicing in the beautiful truth which Miss Cady had called to my remembrance. A little later I found "A Talk On Christian Healing," "Heal the Sick," and "Healing in the New Testament," by Charles Fillmore, especially potent in establishing faith.

"Christian Healing," by Charles Fillmore, is a treasure house still awaiting my exploring. I tried it near the first of my Unity reading but found these words of Jesus were to me, "I have yet many things to say unto you, but ye cannot bear them now." Since then I have looked forward to its lessons with the same delight with which we looked forward to the fourth reader while we were yet in the second.

A copy of "Wee Wisdom's Way," by Myrtle Fillmore, came into my hand. If I were a little girl, that book would surely be my favorite,—maybe it is anyway.

What do I consider your best publication? That is a difficult question. To answer is like trying to decide which are more beautiful, roses or lilies. Whichever one I see last is my favorite.

Weekly Unity, coming oftener than the monthly, has the charm of propinquity. Its form makes it easy to use for spare moment reading; it can also make its way among strangers without formal introduction. It wins friends by its frequent quotations from other magazines. These articles help to keep readers in remembrance of our unity with all mankind, help us avoid the pitfalls of narrow-mindedness and fanaticism. I wish that "The Book That Has Helped Most in Business," copied from the *American Magazine* in Weekly Unity of January 26, February 2, 1918, and now printed in booklet form, might gain access to the office of every business man in our land. The synopsis of the Sunday Lesson, short though it is, cannot fail to bring fresh

light to each one ready to receive. The Class Thought is also a guard, "lest we forget."

Like the wind, Unity's power defies analysis. It is of the Spirit. Howell's comment on a Tolstoy work may as well apply to writings by the Fillmores. "Though it seems to be his truth, you find it is your truth; you have to own it, and that makes it yours."

Looking back over the five years since Unity literature first came to me, I see a great development in my life, spiritual, mental, physical, social and financial. My psalm of life has been gently, pleasingly modulated from minor to major mode. All has come through learning to know God aright, "as being all the Good there is."—*A. M. S.*

Dayton, Tenn.—When I attempt to tell to others what I know about the Unity School of Practical Christianity, and the benefit I have received from its teaching, and from the literature it sends out, I find my words are not adequate to all I want to say. When I realize the truth that "words are chemicals, and their power depends upon the way they are mixed, and the force with which they are sent forth," I do not feel like mincing matters, using indefinite language or nicely framed negatives in making a report of my ever increasing interest in the several departments of service of this wonderful school.

For over thirty years I have "hungered and thirsted after righteousness," and it is through the Unity teaching that the promise has at last come to me,—"for they shall be filled." I was young when I first realized that my church still worshipped a dead Christ, a curcified Savior; that she had come in all her beauty to the cross, and the crown of thorns, and had never gotten beyond these. At least, I never got beyond these, and I owe it to Unity teaching that understanding has come, and I love my church more than ever, knowing that only the Good is true, that only the truth lives and grows in any of our ogranizations.

When my dear pastor learned of my restless spiritual craving, and that I was leaving for Boston University to study mental, moral and metaphysical science under its eminent professor, Borden P. Bowne, he said to me:

"Child of the Church of Christ, do not become entangled in metaphysical abstractions. Remember Christ and him crucified, and be content."

"But I want to get beyond the cross and the crucifixion. I'm looking for my risen Lord! the ascended Jesus! the glorified Christ!" I replied with feeling.

"I will have no more fear of your forgetting now," he said. "Go to the great teacher and learn of him, and I will pray God that both of you will find all that you are so earnestly seeking."

But purely intellectual metaphysics did not satisfy my hunger for a spiritual life. Philosophical research, however interesting, did not quench my inordinate thirst, and I suffered on. Later, Christian Science, with Mrs. Eddy, in Boston; lectures with Mrs. Emma Curtis Hopkins, in Chicago, and two courses of mental science instruction with Helen Wilmans, in Florida, thrilled me through with wonderful beauty and truth, but I still saw through the glass darkly.

I do not now remember how I came into possession of a little magazine called Thought,—I have the copy yet,—but from this Thought rootlet Unity Magazine has since grown and thrived and prospered.

I suppose I am among the early subscribers to Unity. My maiden name is on its record. After my marriage, my new name with that of my husband, was recorded as members of the Society of Silent Unity. Our two beautiful children have been Wee Wisdoms since ever they were children, and I feel safe in saying at twenty and twenty-two they are God's Wisdoms. I do not know what I would have done in all my years of home making and child training if it had not been for Unity Magazine and Wee Wisdom, and Wee Wisdom's dear God-mother, Mrs. Myrtle Fillmore. God bless them forever! "Greater is he that is in you than he that is in the world," is an inspired truth, and Wee Wisdom is an inspiration to the child mind and heart and life.

I cannot say enough in favor of the Unity literature. That those who read may find my words as index fingers pointing them to the Unity School of Practical Christianity and its publications, I will here give a list of the books and booklets sent out by the publishing department that have helped me and do help me yet every time I read them. If taken in the order given, profit and pleasure will be the result to the student mind. I will begin with "Is Christianity Practical?" This is a timely question, and Tinnie Wheeler will show how she has thought it all out for the inquiring mind. "Practical Christianity" is an explanation of the teachings of the Unity School of Christianity, and its relation to some modern cults. This booklet is written by Mr. Charles Fillmore. "The Pure Reason and Honest Logic of Practical Christianity," by Mr. Fillmore, is deeply

convincing. It is nourishment to the soul of the thinker, as is also his "Unreality of Matter." After these, "Finding God" is a beautiful and restful climax.

Almost every new student is first attracted to the Unity teaching through its healing department, known as the Society of Silent Unity. Some little booklets along the line of absent treatment wonderfully help those who are sufferers. "A Talk on Christian Healing," "Heal the Sick," "A Sure Remedy," all by Mr. Charles Fillmore, will lead the troubled ones to the ever-flowing fountains of this department. If want becomes woeful, if poverty or the fear of it is lurking round; if the usual supply is dwindling and the lines of endeavor are tightly drawn and failure seems inevitable, read a little booklet entitled, "All Sufficiency in All Things," by H. Emilie Cady; then read "Trusting and Resting," by the same writer.

If it is the home that needs setting in order, and there are children to be ministered to,—take Unity Magazine or Weekly Unity, and Wee Wisdom. First, become a member of the Society of Silent Unity, and the Good Words Club. Read "Wee Wisdom's Way," by Myrtle Fillmore, and "Treasure Box," by Imelda Octavia Shanklin. Use daily the "Consecration of the Room," by Mary Brewerton De Witt, and "The Path of Love," by August Hashagen. These will lead to the beautiful "Beaux Arts Series," and other books worth reading. If a course of study becomes the object, as it certainly will, read first "Directions for Beginners in Practical Christianity," including a six days' course of treatment instruction by Mr. Charles Fillmore. "Lessons in Truth," and "Finding the Christ in Ourselves," by H. Emilie Cady, are most valuable. If possible take the Unity Correspondence School Course, and above all things do not fail to secure the text book of the Unity School—"Christian Healing," by Mr. Charles Fillmore. This is the most wonderful book of the century. It contains twelve lessons in the Science of Being, and is a hand book on Practical Spiritual healing. It explains the healing law that Jesus Christ proved, and which every man or woman can understand and practice.—*Mrs. J. V. B.*

HEALTH

Canandaigua, N. Y.—Yesterday I awoke with chills and symptoms of la grippe. By ten o'clock I had to lie down. Then I began asking that I might have a better understanding of the Truth and of the statements of Truth. Soon one statement after another came to my mind, fairly

crowding each other. In half an hour I began to feel so uneasy that I could not lie there. I got up and found every symptom gone and I was restored to normal condition. —*F. E. P.*

Kokomo, Ind.—You may discontinue your prayers for C. T., as he is now up and around the house. The day I telegraphed you the doctors said he could not live through the day, as both lungs were solid. Before night he was breathing more easily, and the morning showed a marked change for the better. I praise the tender healing love of God in you, and bless you for your faithfulness in speaking the Word.—*Mrs. E. E. R.*

New Orleans, La.—I was stricken with influenza, a high temperature and many pains, and was ordered to bed. My several years of training in Truth began to assert itself, and the realization of the Truth, "Christ is my life, Christ is my strength, Christ is my health, and Christ is perfect," caused the fever and pain to disappear. After one day and one night in bed I arose perfectly healed. Inclosed you will find an offering of love from a very grateful heart. —*Mrs. W. R. B.*

Chicago, Ill.—I thank you most heartily for prayers for the recovery of my father, who was told two months ago that he must undergo an operation for bladder trouble, as that was the only chance he had of getting well. At that time my father was in such a weakened state that we all knew he could not stand an operation. I telegraphed Unity regarding father's condition. There was no operation and he is now out of the hospital feeling well. At the time I wrote you about the Prosperity Bank, I also requested prayers for the relief of constipation with which I had been troubled for years. Since then I have no need of medicine and feel better mentally and physically than I had felt for years. Also I have had three raises in salary. This is very unusual, for my firm has a fixed rule which allows only one raise in salary a year. If all people would only turn to God in their need I am sure that there would be no more suffering in the world.—*C. J. B.*

Hattiesburg, Miss.—I thank you for prayers for my friend, Mrs. L. G., who suffered from severe pains in right ear and right side of head. She writes that she was almost instantly healed. I am so thankful to our Father and you for this healing power.—*M. S.*

Sacramento, Cal.—I telegraphed you yesterday for prayers for my son-in-law, who was very ill with heart disease of months' standing. It began with abcesses on the

lungs, finally resulting in what the doctors pronounced acute inflammation of the heart lining, which was rapidly affecting the brain. Merely to satisfy all members of the family, we called for a consultation with another physician, but through the working of the Spirit he was unable to come. In the meantime I had telegraphed you for help. By 9:30 that evening he began to cease raving, which had lasted for forty-eight hours, and he slept all night. The doctor called again this morning and said my son-in-law was so much better that he no longer needed a physician. He left the house puzzling and marveling. This is to us a most wonderful demonstration of the power of the Spirit to heal through the earnest prayers of Unity.—*Mrs. C. S. M.*

Sacramento, Cal.—When I wrote you for prayers, there was a cancer on my nose of eighteen months' standing. During the night on which my letter must have reached you, the cancer shrank from the size of a quarter to the size of a penny and seemed to be a loose, hard, dry scab. The next morning the cancer came loose, leaving only a small spot the size of a grain of wheat. In nine days I was entirely healed.—*Mrs. S. V. C. L.*

PROSPERITY

Atlantic City, N. J.—I wrote you about two weeks ago for prayers for prosperity. In ten days I received an appointment as teacher in the schools here. I am sending you an offering which is a tenth of some money sent me by the last people for whom I worked. I had not expected this money. I thank you for your prayers.—*J. R. A.*

St. Louis, Mo.—I wrote you a week ago asking prayers to help my husband receive work. The day I received your answer, I also received a wire from my husband saying he had a very nice position and a good opportunity to advance himself. I thank you for your kind prayers.—*Mrs. F. M. S.*

Rochester, N. Y.—I asked your prayers in securing my husband a position after his separation from the army. I am pleased to report that he has had eight unsolicited offers and has accepted a position in Washington, D. C. After I wrote you it was just as if a lantern had been put into our hands and instead of groping around in the darkness we were able easily to find the open door.—*G. M. R.*

Bloomington, Ill.—Christmas my granddaughter was given a valuable string of pearls with a diamond clasp. The first time she wore them, she lost them and she did not know how or where. I told her she would find them with

God's help. I talked with God about it. For more than a week the loss was advertised, but no response. One day a man whom we scarcely knew came in and began telling what a pretty string of beads he had found and how he had tried to give the beads to every child he met with no success. So he took them home. After questioning him we learned that they were the pearls my granddaughter had lost.—*Mrs. E. K.*

Santa Barbara, Cal.—Inclosed find three dollars from my Prosperity Bank. The Lord has surely blessed us wonderfully since I sent for the bank. Not only financially, but even more have we become prosperous in the consciousness of our oneness with the Father. Life is now a joy to us and in ministering to others we ourselves receive a blessing many times greater.—*A. W. E.*

Canon City, Col.—Three days after I wrote you for prayers for my son he got a good position. The next day I received a check for five dollars from a woman who owed me some money on a piano. She promised to send the same amount each month. Three years ago I came here from Missouri with tuberculosis. I wrote you for treatments and in less than a year I was cured. My case had been called hopeless by doctors in Missouri. After coming here I had no doctor or nurse, so I can give all my praise to God.—*Mrs. J. E. G.*

Los Altos, Cal.—My son's seemingly lost suit-case was found. It had gone across the continent again and was billed for a submarine, when the mistake was discovered. Both ends were bursted but someone had kindly wrapped it in paper and not one article was missing. I thank you for your kind prayers.—*Mrs. M. S.*

Atascadero, Cal.—Soon after asking your prayers for prosperity I rented my rooms. A few days ago I learned that sometime during this month I will receive some money, which I should have received a year ago.—*Miss M. M. M.*

Philadelphia, Pa.—I asked your prayers for the sale of my house. Through a friend some people looked at my house with the intention of renting. I did all I could and after they left I said to myself that I would leave it to the fulfillment of Divine Law. In ten minutes they returned and bought the house. I am truly grateful for your prayers and I am inclosing a check to be used as you think best.—*W. P. W.*

St. George's, Grenada, B. W. I.—I was out of work for a few weeks, but since receiving your prayers I have engineering work which I have always wanted.—*R. A. F.*

PROTECTION

Worchester, Mass.—As I was going down the stairs my foot caught and I fell on my left knee with full force. As I fell I said, "God is with me, and I am not hurt." I sat down on the step and still affirmed the same Word. In less than ten minutes I arose, and my knee was perfectly whole. I praise God for the benefits that I am receiving from your teachings.—*Mrs. O. C. L.*

De Soto, Mo.—I am sending in a portion of a letter written to me by my son: "In God we trust! It saved me. We, the 35th Division, made one of the biggest drives that was ever made and it was awful. I could hardly stand, but I trusted in God, and he brought me through that terrible battle safe and sound." I thank you for your loving prayers and may God bless you.—*Mrs. T. S.*

Raulins, Wyo.—My son who has been in France for four months is now in West Point, New York. God surely did take care of him. He was right on the firing line using the big guns, but he came out safely. He said when he felt that he was in danger he immediately prayed to God.—*Mrs. W. S. A.*

London, S. W., England—One of my nephews, for whom you were praying, was very near death many times. Once a shell exploded eighteen inches from his feet, but the ground being soft, it buried itself. The concussion literally blew him into safety. Another nephew "crashed" the other day (he was in the Air Force), but he escaped without a scratch. W. S. has been almost all the time in a position of safety, though when he went to the front his duties were to have taken him into the front lines. I thank you for your loving prayers for these three.—*Mrs. F. L. C.*

Atco, New Jersey—I wrote to you for prayers for my brother's safety while in France. We have heard from him since the armistice was signed. He said he came through the most trying experiences safely. He is in the infantry branch of service and was in the heavy fighting at the close of the war. It is God's Divine Protection that has brought him safely through, and we are glad and thankful.—*Miss L. R.*

Las Cruces, N. M.—We have heard from our two boys for whom you have been praying. They are both well and have been through some of the thickest fighting and neither has been hurt. I am so thankful for God's protecting Presence, and I am grateful to you for declaring his Presence for those who knew not how.—*N. P.*

Winnipeg, Canada—My nephew for whom you have

been praying has come through eighteen months right at the front in France without getting a wound. I thank God and you.—*Mrs. W. J. R.*

Daytona, Fla.—My friend, who was a prisoner, was working in a shop where a bomb was dropped. Every man was killed but him. I thank you for your prayers.—*H. H. D.*

Fitchburg, Mass.—I asked prayers for the protection of C. R. He was ready to start for a camp in South Carolina. The day before he was to leave news of the armistice came. That night he reported at the Armory and was discharged from service, as news had come ordering them to send no more men to camps. His employer telephoned him to come back to work and furthermore his salary was increased. My heart overflows with gratitude to you for all the help you have given me.—*Miss B. H.*

FREEDOM

San Francisco, Cal.—The happiness that has been brought about by your successful prayers in behalf of my son, whom I asked you to treat for the liquor belief, is beyond anything I might say. Since I last wrote you on the twelfth day of September he has touched very little liquor, and for the last two weeks he has not had any at all. His business is getting on a good basis. We are happy for this also.—*Mrs. E. A. O.*

Bainville, Mont.—I wrote you for prayers for my husband for the liquor habit. It has been a year now since he has touched a drop of liquor. His work takes him where he is tempted every day, but he is strong enough to say, "No." I told him that you were praying for him, and he joins me in thanking God and you for your prayers.—*A. A.*

Fresno, Cal.—I asked your prayers for my husband who was drinking very much. I am thankful to tell you that he does not touch a drop of it now, and spends all his spare time reading and studying the Truth. Our home is so much happier and brighter.—*Mrs. L. S. C.*

Seward, Alaska—I wrote you for prayers to free me from the cigarette habit of years' standing. I am happy to report to you that the vile habit is no longer with me and I feel absolutely free from it. At the same time I asked for prayers for the recovery of a trunk which had gone astray. It was found without trouble at the end of my long journey from San Francisco here, although no trace of it could be found from the time it left my home in San Fran-

cisco either at transfer office or ocean pier. I thank you for your prayers in my behalf.—*C. M. J.*

El Paso, Texas—I am so thankful to God for his merciful help through Unity. My son has not touched drink for eleven months.—*Mrs. C. W. W.*

Topeka, Kans.—I wrote you Saturday for prayers for my husband for the drink habit. Monday he came home and said he never would touch drink again and he has not touched it since. I cannot express my thanks in words for what God and Unity has done for us.—*Mrs. Laura Williams, 2011 Main St., Topeka, Kans.*

HELPED BY UNITY LITERATURE

Anadarko, Okla.—I read Unity Magazine and "Christian Healing" and enjoy them very much. I have not eaten meat or lard for over four years and I am free from rheumatic troubles from which I suffered for years. My little son, who is now almost four, has never tasted meat in his life. He is a happy, healthy child.—*Mrs. R. C.*

Pittsburgh, Pa.—I have studied Unity Magazine for three years and have been wonderfully helped by it. Through the help of Unity I have overcome a fear of singing in public. Last Tuesday evening I sang before hundreds of people with an orchestra accompanying me, and I had not the least fear.—*Mrs. K. H.*

New York City—I feel impelled to say that the September number of Unity Magazine was about the finest thing I ever read. Mr. Fillmore's talk on the *I Am* cleared up that puzzling idea for me in a wonderful way. I think I can henceforth fully appreciate the principle of it. "In God We Trust" appealed to me wonderfully. Where there is so much good, it is no use to try to designate any as especially fine.—*Mrs. C. A. H. R.*

Celina, Ohio—I find the Unity literature so helpful. It enables me to have a better understanding of the Bible. I rejoice and give thanks.—*Mrs. E. L. B.*

Indianapolis, Ind.—Unity literature has helped me to understand the Bible and myself more than anything else I have ever read. While reading one day my back, which was dislocated, was instantly healed, and there has been no return of the condition.—*Mrs. H. H.*

Oakland, Cal.—I find the Weekly Unity a great help to me. I read each paper over and over again and each time I read them I receive a new lesson. They bring me rich and loving thoughts which I am thankful to receive.—*M. N.*

PUBLISHERS' DEPARTMENT

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ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances, We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only whom we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity. Should sufficient interest grow out of such meetings as to warrant a move for Unity Study Classes, write the Field Lecture Department for suggestions and coöperation:

Rev. Chas. H. Wolfram, 135 Bainbridge St., South Norfolk, Va.

Mrs. E. T. Butler, 636 Emporia St., Telephone 875, Muskogee, Okla.

Amelia A. Randall, 2744 4th Ave. South, Minneapolis, Minn.

Mrs. Regeina Belding, 1114 Jefferson St., Traverse City, Mich.

Jennie Ames, 148 N. Lewis St., Waukegan, Ill.

Mrs. Nellie Forgotson, 826 Kirby Place, Shreveport, Louisiana.

Mrs. M. S. Trouslin, 643 Webster St., Palo Alto, California.

Mrs. Nellie Bussell, P. O. Box 482, Tonopah, Nev.

Mrs. Ida M. Keller, 605A Missouri Ave., E. St. Louis, Ill.

HOW TO ADDRESS LETTERS

Address all letters to

UNITY SCHOOL OF CHRISTIANITY,
10TH AND TRACY AVE.,
KANSAS CITY, MO.

Add here the department whose attention you want, as
Publishing Dept.,
or Silent Unity,
or Silent Seventy,
or Good Words,
or Editorial Dept.,
or Field Lecture Dept.

Do not write to individuals if you want a quick response. They may be absent and your letter will be delayed.

UNITY SCHOOL PREFERS THE AMERICAN REVISED BIBLE

Many people today cling to the old, or King James' Version of the Bible, because it is endeared to them by association.

We prefer the Revised Version because it clears up so many obscure passages, and gives force to many weak ones. The Revised Version is prized by all of those who want the truest statements, regardless of the weakened creed and theology that may result from having the light of Truth thrown on the old Version.

Some twenty thousand errors were found in the King James' Version, by the Revision Committee. Quite a number of these are mentioned in the Preface of the American Revised Bible, which is brought out by Thomas Nelson and Sons. Let us note this one instance: Under the Old Version we are commanded to "search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find that he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commending the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all Truth."

The American Standard Version of the Teacher's edition of the Bible, is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number

in that excellent Keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

SCIENCE AND CHRISTIANITY

By science we mean the systematic and orderly arrangement of knowledge. This definition does not confine science to the material world. There is a science in Christianity, and it is only through the understanding of this science as a fundamental of Christianity that the latter can be fully demonstrated in the life of man. To fail to understand the science upon which Spirit rests is to fail in nearly every demonstration of its power. Paul says in I Cor. 14:15, "I will pray with the Spirit, and I will pray with the understanding also." From Lesson Three, "Manifestation," in "Christian Healing," by Charles Fillmore.

Fifteen hundred cloth bound, "Lessons in Truth," "Christian Healing," and "Miscellaneous Writings," have just been received from our book-binders. All the books are covered in a rich, dark blue cloth, and when these three volumes are together, being the same size (5⅜ by 7¾) and color, they form a handsome Unity library.

"CHRISTIAN HEALING"

by CHARLES FILLMORE

A strong, clear, logical course of lessons in Christian healing. It is especially helpful to those who wish to keep themselves and friends well and happy through the use of the Great Law.

In addition to the twelve lessons there are Auxiliary Lessons and essays on vital subjects, treatments for special cases, and one chapter on "How Healing is Done." There is also a set of affirmations for spiritual development accompanying each regular lesson.

"Christian Healing" in paper cover, 75 cents; cloth binding, $1.50; khaki binding, $1.50; limp binding, pocket edition, $2.50.

ATTENTION! SUNDAY SCHOOL TEACHERS

Beginning with the April number of this magazine, we will publish the interpretation of the International Sunday School Lessons in sequence.

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues. However, free-will offerings are welcome. Write the Secretary for bulletin and further information. Each month we will publish testimonials from members; this month we give the following:

Milwaukee, Wis.—I can now write you another glad report of the good your literature is doing. I firmly believe that it has done much more good than I can learn. Young men in camps and in actual war have used the prayers (A Transcendent Treatment) and were benefited by them. The actor, W. L., returned home, sound and well, before Christmas. He said he had the influenza with a temperature of 106. Several others with him were no less ill. They all laid hold of these prayers and recovered quickly, not being obliged to even remain in bed. One day the doctor saw the literature, and said it was splendid. Last evening a neighbor called and I gave her some to distribute. Yesterday she saw a soldier acquaintance who told her when he was disheartened and discouraged he always turned to the Transcendent Treatment for courage and hope.—*Mrs. J. S.*, S-70 No. AE-54.

Washington, D. C.—I have to report that I have been instrumental in distributing a large number of copies of Weekly Unity, many of them going to the hospitals in this city; I have also distributed quite a number of pamphlets—such as "What is Practical Christianity," and the like. My purpose is to place these pamphlets in the hands of anyone I meet who appears to be in need of help (and who is not?), especially those who appear to have the capacity of mind to take in the meaning of the new teachings. Am still declaring daily, in spite of all the war-like preparations here: "Glory to God in the Highest, Peace on earth, Good-will toward men;" and, with the entire Unity Society doing the same thing, I feel that peace is not far off.—*T. F. W.*, S-70 No. VV-60.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the 5th of April to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St., California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Margaret Wood Center, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear

Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, Union Central Life Insurance Building.
Columbus—Unity Center, 221 Arcade Bldg.
Cleveland—Unity Center, 10406 Euclid Ave.
Dayton—W. V. Nicum, 207 Mutual Home Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
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We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in April Unity Magazine:

CLASS THOUGHT

April 20 to May 20, 1919

Held daily at 9 p. m.

I will lift up mine eyes unto the mountains, from whence cometh my help.

PROSPERITY THOUGHT

April 20 to May 20, 1919

Held daily at 12 m.

Peace be within thy walls, and Prosperity within thy palaces.

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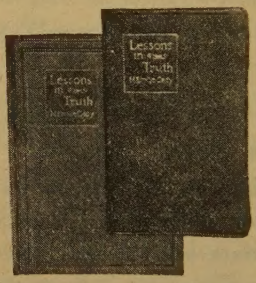

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